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MODERN MISSIONS IN THE EAST

THEIR

METHODS, SUCCESSES, AND LIMITATIONS

BY

EDWARD A. LAWRENCE, D.D.

WITH AN INTRODUCTION BY

EDWARD T. EATON, D.D., LL.D.

PRESIDENT OF BELOIT COLLEGE

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Gift
Tappan Presbyterian
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From Oriental lands Edward Lawrence wrote: "I am in the world of the Past; yet I am more engrossed in the Present and Future than in all by-gone days. It is Life that most interests and concerns me, and what people have been is of interest mainly so far as it helps to show what they are and may become."

This interest was deepened and intensified at every stage of his progress, and after his return led to the preparation of this volume.

To the missionaries, therefore, of various denominations, in whose homes he was made welcome in his journeyings from one country to another; from whom he always found it hard to part; and to whom he would himself have spoken lovingly on this page had he not been called to a higher sphere—to these missionaries of many lands and diverse tongues this book is gratefully dedicated by his sorrowing yet rejoicing mother,

MARGARET WOODS LAWRENCE

LINDEN HOME, MARBLEHEAD, MASS.

02-24-3rdlwB

The hands upon that cruel tree,
Extended wide as mercy's span,
Have gathered to the Son of Man
The ages past and yet to be.

One, reaching backward to the prime,
Enfolds the children of the morn;
The other, to a race unborn
Extends the crowning gift of time!

JAMES BUCKHAM

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PRELIMINARY

The substance of this volume was first presented in the form of lectures in Andover Theological Seminary, on the Hyde Foundation, and subsequently in Yale Divinity School and Beloit College. The contents are based upon a twenty months' missionary journey around the world with the express purpose of studying the mission work of various denominations. Since my return I have given months of special attention to the subject, that the discussion might have a more permanent value than that of a simple report of things seen upon the field. I have hoped that in some ways such a volume might serve as a text-book for those who wish to look into the science of missions.

EDWARD A. LAWRENCE.

Baltimore.

The statistics in this volume relating to the various missions are those compiled in 1890.

M. W. L.

Linden Home.

INTRODUCTORY

THERE are few of us who have the opportunity of visiting many distant lands to make personal observation of the work of the great missionary societies. There are fewer still who have the training of mind, the quickness of eye, the breadth of judgment, the glow of spirit necessary for the large and accurate understanding of what such a journey has to disclose. Great is, therefore, the service done us by one who devotes disciplined powers to an undertaking of this kind, and places the results of much travel, observation, and thought within our reach. This service is rendered in marked degree in the present volume.

It was natural that to Dr. Lawrence's Christian ardor and keenly scientific intelligence it should seem a thing most to be desired to study at first-hand the great work of the church in evangelizing the nations. And at the close of his pastorate at Syracuse he determined to carry out his long-cherished plan of exploring the Orient. For his buoyant spirit the obstacles in the way were only such as it was pleasurable to overcome. At his own charges, untrammelled by obligations to any society and with unusual catholicity of interest, he prosecuted the work he had set for himself. When it was done he felt, as such a generous nature must, that he could not keep to himself the results of his experience; they were too full of instruction

and quickening to be merely hoarded. If others cared to see what he had seen and feel what he had felt he must share it with them. Hence the months spent in making careful record of it all in lectures and addresses; and hence this book.

A profound impression was made upon the audiences who heard these lectures from Dr. Lawrence's lips. Young students and venerable professors were alike fascinated and interested. The lectures were packed so full of facts and broad generalizations; they were put in such sinewy and picturesque English; they were so genial, so thorough, so business-like, so inspiring, that to hear them was to attain a permanent and invaluable increase of conviction of the genuineness, the scope, the exigent necessity, the limitless possibilities of the foreign missionary work, embodying in itself the history and the prophecy of the church of Christ.

It intensifies the interest of this volume that its author has been so suddenly, so unexpectedly withdrawn from earth, and that his voice is heard no more. Seeing him in the very prime of life, we counted on large service to be rendered his Master through many years yet to come of opulent, devoted manhood. But the Lord to whose "Come" and "Go" he ever rendered such simple-hearted obedience gave him sealed orders for the journey whence there is no return—the service transcending human experience; and with swift, unwavering obedience he turned his face heavenward and was gone!

A memorial volume is proposed, but it is fitting that a few words should here be said regarding his life and personality. A grandson of Professor Leonard Woods and only son of Professor Edward A. Lawrence, his was a lineage

of Christian scholarship; and with naturalness and joy he entered upon his inheritance, receiving his academic training at Phillips Academy, Andover, and at Yale College, and studying theology at Princeton, and then with Tholuck at Halle and Dorner at Berlin. The venerable Dr. Tholuck cherished a peculiar affection for this young American, expecting of him high service for Christian truth. It was the thought of some who knew him intimately that he had special adaptations for the work of a teacher of Christian learning; but his intensely practical and sympathetic nature unhesitatingly chose the calling of the pastor. It was a wise choice, and he was always abundantly satisfied with having made it. Into the work of the ministry he flung all his powers and attainments: his solid thought, his high enthusiasms, his wise and tender care of individual souls, his ability to organize and to select the fitting agents for carrying out his wide plans, his sociological researches, his philanthropic zeal and practical sagacity—all with the joyous abandon of the whole-hearted Christian leader.

I have never known any one who combined in himself more perfectly the attractions of abounding health and vitality, the delight of living, keen enjoyment of Nature in her wilder and gentler aspects, quick and overflowing humor, with such regnant spirituality of thought and life, such absolute reality and sincerity of character, such filial devotion, such practical sense, such delicate sympathy. It was inevitable that he should draw to himself men and women of most diverse kinds, understanding them all and knitting them to himself in grateful love.

Among the many tributes called forth by his removal from earth, the following extract from a letter by Professor Edward H. Griffin, Dean of the Department of Phi-

losophy in Johns Hopkins University, may be quoted as expressing the judgment of leaders of thought:

"It was chiefly as a preacher and as one active in many educational, philanthropic, and religious enterprises that I knew him. For four years I heard him preach each Sunday, and was witness of the unwearied devotion with which he gave himself to manifold labors, not only for those to whom he was under official obligation, but for any and all whom he could serve. Mr. Lawrence appeared to me, as I watched his career, one of the most unselfish, magnanimous, and chivalrous persons I had ever known. He seemed to leave himself out of account altogether, and to ask only what he could do for the happiness and welfare of others. There was a hopefulness and courage and good cheer about him which made him a natural leader. He had good judgment, excellent common-sense, and the tact which comes of blended justice and kindness. It is somewhat unusual to find so much aptitude for affairs combined with the interest in speculative thought which Mr. Lawrence had. One who was familiar with his earlier life expressed surprise on hearing of his sociological studies and labors, saying, 'That was not at all the bent of his mind at first. He was a thinker, a profound student of theology and philosophy.' It was his large sympathy with men, doubtless, which accounts for his development in this direction.

"The conception of the Christian pulpit by which he was inspired was a singularly comprehensive one, giving evidence of the wide range of his interests and acquisitions. He was not confined, as so many preachers are, to a particular class of subjects or a certain style of treatment. He spoke on all sorts of subjects and with much variety of

method. And he was never more at home than in talking to students.

"It is a pleasure for me to express, however imperfectly, my sense of the rare qualities which made this life so precious a gift to those who were brought into contact with it. How impossible it is to suppose, when one thinks of the possibilities latent in him, that death ends all!

> "'That force,
> Surely, has not been left vain!
> In the sounding labor-house vast
> Of being is practised that strength—
> Zealous, beneficent, firm.'"

The following recollections of travel by one* who was sharer of a brief part of Dr. Lawrence's journeyings in the East may serve to help the reader feel more vividly in his presence and more intimately in his companionship while sharing in the following chapters his experiences and observations in mission lands:

"I met your son first at Cairo, Egypt, on his return from his world-round trip. I was drawn to him instantly, and was overjoyed in my loneliness to be able to make arrangements to have him as my tent-mate through the Holy Land. The combination of strength and gentleness in his face greatly impressed me. He was absolutely devoid of selfishness. He was thoroughly equipped for the noblest service, physically, mentally, and spiritually.

"After leaving Jerusalem we camped and chummed together 'through the Land,' and occupied the same state-room on board a French steamer for a few days in the Levant.

* Rev. Dr. Charles E. Robinson, of Scranton, Pa.

It is under such circumstances you test a man; such journeyings reveal what is in one; and they showed Edward Lawrence in the most winning light—gentle, courteous, humble, patient, learned, serene, and loving. He seemed to me physically tireless, and he was never so happy as when rendering some service to others.

"At Nazareth, one Sunday, we left the camp and climbed the hill together. The songs we sang, the Scriptures we read, the prayers we offered, the view we enjoyed, are all delightfully associated with memories of him. An evening at Cæsarea Philippi, under the shadow of Mount Hermon, comes back to me—the air tremulous with the murmur of the streams flowing out from the heart of the great mountain and vibratory with the song of birds and flooded with the full moonlight, when our quickened souls were silent, and we stood, as Browning says, 'In the heart of things.'

"As I was at that time in delicate health, he cared for me as if we were brothers. Over the roughest roads and hardest climbs he insisted upon my using his horse and saddle, which were much easier than my own. His thoughtfulness and his ministrations to me through all the exactions of that journey on horseback, in tent-life, and on the sea were as delicate and tender as a woman's, and I recall them with the liveliest emotions of gratitude. In the closer association on ship-board, where we occupied the same state-room, I thoroughly appreciated and enjoyed his refinement and unselfishness. With the waking of every morning he would look over the side of his berth with his kindly smile, and reach out his hand to greet his 'chum.'

"I have never known so intimately a whiter, nobler soul than his, and I mourn his death as the loss of one the church and the world could not spare."

It is a suggestive fact that after Dr. Lawrence's study of foreign missions on the ground, with the deep interest in them thus developed, he threw himself with new insight and ardor into the work of the city missions and poor relief at home. His pastorate at Baltimore was distinguished by the amount and value of his service to the Associated Charities of that city, in which he became a leading spirit. He was thus a living illustration of the unity of mission effort and the oneness of the true missionary spirit. It was a beautiful culmination of this phase of his ministry that a considerable part of the last months of his life was spent in residence in the tenements, in order to study with utmost accuracy the life and needs of the poor, to come himself and to be able to bring his young people into most direct and vital connection with them. Was it thus that his Saviour was bringing him into closest fellowship with himself, and preparing him for the nearer vision of his glory? When he was gone, the sermon that was found unfinished on his desk was from the text: "I shall be satisfied when I awake with Thy likeness."

On the walls of the church from which he was called to the higher ministries of heaven has been placed a beautiful tablet bearing the inscription:

EDWARD A. LAWRENCE, D.D.

SERVED HIS MASTER WITH ALL ZEAL AND FAITHFULNESS
IN THIS PLACE AND IN THE STREETS AND LANES OF THE CITY
FROM JUNE 9TH, 1889, TILL NOVEMBER 10TH, 1893,
WHEN GOD TOOK HIM.

But a still more beautiful and significant tribute is taking shape in the Lawrence Memorial Association, formed

to continue and enlarge the work which Dr. Lawrence inaugurated among the tenements on Parkin Street, in Baltimore. Here, in no merely figurative sense, will his voice still be heard; here will his consecrated purpose for the uplifting of humanity be felt more and more strongly as the days and years go on. Surely to him is accorded the blessing of those whose works do follow them.

EDWARD T. EATON.

Beloit, Wisconsin.

MODERN MISSIONS IN THE EAST

CHAPTER I

PROVIDENCE IN MISSIONS

THE original and sole Master Missionary is our Lord Jesus Christ, and as Lord of his kingdom he has put his own divine commission upon his followers. It is "Come!" "Go!" two commands in one. "Come, learn of me!" "Go, preach the gospel!" His first command to his disciples was, "Follow me, and I will make you fishers of men"; his last, "Go ye and make disciples of all the nations." Discipleship and apostleship are one and inseparable. The instinct of true Christian life is everywhere the same. We learn but to teach; we know of Jesus but to tell of Jesus. We commune with him but to communicate him. Even so are we sent as he has been sent. The commission is identical; and it is in virtue of that final command and according to our fulfilment of it that we are to experience his fulfilment of the final promise, a promise made to a militant missionary church, not to one that is at ease in Zion. Just so far as his church accepts her responsibility for teaching all nations to observe all things whatsoever he has commanded her may she expect to hear the voice of

him to whom all authority has been given in heaven and on earth, saying, "Lo, I am with you always, even to the end of the world."

Thus the church is a coin of divine minting. One side shows the likeness of its Lord, the other the map of the world. Both devices are so indelibly stamped into the metal that to mar either harms the coin, to efface either destroys it. The world is itself to be finally shaped into that divine likeness. Thus, Christ is at once Authority and Pattern, Inspirer and Organizer, Author and End of missions. Apart from him we can do nothing. Through him we can do, and teach all men to do, all things which he has commanded us.

Not only, then, is the Bible, in such a sublime sense as is just dawning upon us, the Mission Book of the World, the New Testament being the grammar of missions, but Christ has constituted every Christian a missionary, Christianity a mission religion, the church the great missionary institute. Such is the divine idea. What now has been the fact in realization of that idea?

We interrogate history, which is not merely, as has been well said, "an excellent cordial for drooping courage," but is also a rod for presumption and a staff for inquiry.

When we ask what place in the history of the church has Providence given to missions, we notice first the *continuity* of missions. We distinguish certain grand mission epochs, and are apt to infer that these comprise the whole of mission history. But missions are no modern discovery, or rediscovery of what was lost in the fourth or the ninth century. There have been flood and ebb of the tide, alternations of enthusiasm and lassitude, of zeal and apathy, of conquest and apparent defeat. There have been times of

forgetfulness, stagnation, corruption. Many false methods have been employed for the enlargement of Christendom. The spirit of missions, which is the spirit of Christ, has been debased with the lust of power, or the lust of gold, or the lust of blood. The serpent's trail is seen all over the sacred path. The church, in its corporate capacity, has often done nothing or else has done all amiss. Yet the golden thread has not been broken, the prophecy has not failed. The sway which Christianity exercises in the world to-day is the result of over eighteen centuries of continuous effort and achievement. It may well be questioned whether there has ever been a time since that world-wide commission was first given when its appeal has ceased to ring in the ears and find response in the hearts of some of Christ's followers, when at least individual members of the church have not been planning or winning fresh conquests for him.

It is certainly true, in the words of Dr. Maclear, that "you can point to no critical epoch since the foundation of the church—whether it was the downfall of the Roman Empire, or the incoming of the new races, or their settlement in their new homes, or the bursting upon Europe of the sea-rovers from the north, or the moving of the Slavonic races to their present localities, or the discovery of the New World, or the present age, during which science has given to the political organism a new circulation, which is steam, and a new nervous system, which is electricity—when the spirit of missionary enthusiasm has not been rekindled just at the juncture when it was most needed." Precisely this was the anticipation of Jesus. "This gospel of the kingdom shall be preached in all the world for a witness unto all the nations, and then shall the end come." He

announces a continuity of efforts. So far from apprehending that the removal of his bodily presence will interrupt or impede the progress of his kingdom, he allows its *universal* aim to date from that event, and looking from Olivet around on all nations and down through all ages, "he claims with an absolute assurance the rise of a succession of heralds, who shall carry on a task hitherto unknown—the continuous proclamation of his gospel till the end of time."

The vision has been fulfilled. From that day to this, with whatever exceptional interruptions, with whatever grievous perversion, a continual succession of men has gone forth from the church into the world, intent on the propagation of the faith, and the spread of the kingdom of Christ. There can be no question that in every one of these nineteen Christian centuries mission work in some form or other has been going on. We cannot always trace it directly, but we can see its results. The second and third centuries are covered with dense darkness, so far as the records go, but none were more intensely missionary. From that time on to the present, every century, I think, without exception, shows conspicuous names engaged in this work. These are some of them:

Fourth	century	....Ulfilas.
Fifth	"	....St. Patrick.
Sixth	"	....Columba.
Seventh	"	....Augustine.
Eighth	"	....Boniface.
Ninth	"	....Ansgar.
Tenth	"	....Vladimir.
Eleventh	"	....St. Stephen of Hungary.
Twelfth	"	....Bishop Otto of Bamberg.
Thirteenth	"	....Raymond Lull.

Fourteenth century....John de Monte Corvino.
Fifteenth " ....Las Casas.
Sixteenth " ....Francis Xavier.
Seventeenth " ....John Eliot.
Eighteenth " ....Carey.
Nineteenth " ....Judson.

But these are a few names out of hundreds known to us. And those are but a few out of tens of thousands known to the recording angel who in every century have braved peril and endured hardship that they might spread abroad the gospel.

"The evidential value of the continuity of the mission enterprise," as Dr. Maclear styles it, is something not to be lost sight of. If it is an enterprise which has never died out, lapsing with the decline only to rise with the recovery of the church, then this fact alone would not only define its inalienable place in the church, but would also declare its significance and glory.

Glance now at the various stages or periods in this continuous mission labor.

The usual division is into Primitive, Mediæval, and Modern; Primitive missions including the Apostolic and post-Apostolic, and terminating with the conversion of the Roman Empire; Mediæval missions covering the next millennium; Modern missions starting from about the time of the Reformation. This division, however, is arbitrary, unwieldy, and inaccurate. The *Encyclopædia of Missions* makes these divisions: The Pentecostal Church, the Apostolic Church, the ante-Nicene Church, the Imperial Church, the Feudal Church, the Crusading Church, the Colonizing Church, the Organized Church. These represent the state of the church rather than the stages of

missions. There is another division by localities: Mediterranean, European, Universal.

The most natural and instructive division, however, seems to me that based on nationality. It is the method suggested by Jesus himself, "Go, teach all nations," and outlining the plan of his kingdom's progress, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost parts of the earth." First the sacred city; next the chosen people; then the mingling of Jews and Gentiles; finally the world with all its nations. Guided by this principle, from our later standpoint we see the first stages blended, the last divided. We might classify them as Imperial, Tribal, Universal. Or more fully: 1. Romanic; 2. Teutonic; 3. Slavonic; 4. Universal. In the last class are to be included all extra European missions, whenever or wherever begun.*

Providence in missions appears especially in the two factors which are to be found interacting wherever the church has done true service for Christ. These are, 1. Opportunity; 2. Fidelity. The sphere of the former is external, of the latter internal. Both are God-given, both to be humanly appropriated. God provides the opportunity. He inspires the fidelity. The church must accept the one as the other. Both must concur, though either may precede; the opportunity, as has more frequently been the case, stimulating fidelity, or fidelity making a way where it does not find a way, thus creating its own opportunity. Nothing will better prepare one to take a part in the world-wide movement of to-day

* Read Smith's *Mediæval Missions*, *Maclear*, and *Encyclopædia*.

than to trace the working of Providence in the history of missions.

The preparation for the first great opportunity began long before the summons to work. Through all the patriarchal and prophetic ages Palestine was a great training-school for missions. All that while God was training his people by seclusion to that purity and tenacity of faith which must be the inheritance of a religion which would win the world by conquest rather than by compromise. At the same time, all along, scattered hints of the universal destiny of this religion were dropped as seeds in the heart of the people, which should ripen in the fulness of time. And centuries before this time came we can see God's hand making the Gentile world ready. The more we study those ages, the more shall we see the truth of the remark of the German historian Droysen, "Christianity is the point towards which the development of the old pagan world moves, from which its history must be comprehended."

In the ancient civilizations, as is the case in lesser degree with some of those of Asia to-day, religion and life were closely identified. The state ruled over both, absorbing the individual, creating its own gods. All the relations of life were subject to the state, and each separate state was bound up with its own local deities. Such compact structures could be shaken down only by being shaken in all their parts. And how should these rigid systems be overthrown by a religion which approached them from a lower level of culture, and seemed, in fact, indifferent, if not even hostile, to culture; which appealed to the individual, in states where personality was swallowed up in patriotism, and claimed a universal and exclusive dominion among

peoples crystallized into intense and hostile nationalities, and presided over by jealous tribal divinities?

God had his own way of rendering the triumph of such a religion possible. He made five casts of his hand. With each cast he broke down barriers. With each cast he threw out lines into all the earth, which, in his own time, he was to draw together into one great net that should hold in its meshes the fragments of disrupted kingdoms, the floating elements of dissolved nationalities, among which, in this new contact and oneness of life, the personal appeal and the universal claim could make their way. There were five great dispersions. The migrations of the Aryan race began the first or *Aryan dispersion.* From their primitive centre, whether in Asia or Northern Europe, they pushed themselves out into one after another of what were to become the great centres of civilization—into India, Persia, Greece, Italy, Gaul, and Russia. The affinities of the peoples that sprang up in each of these countries were such that it has ever been easy for one common life to possess them all. In India to-day one feels the latent bond of relationship between the citizen of the United States and the Brahman. One after another the various branches of this great race yield to the power of the Universal religion, which, originating in the Semitic race, has used the many scattered branches of the Aryan race as its vehicles and messengers in its triumphant progress around the world.

The second, or *Greek dispersion,* which had its beginnings in the nature of that people, was extended by the campaigns of Alexander, which were but the preludes to the journeys of St. Paul. The conqueror was God's hammer to beat down the walls with which the Persian Empire

had hemmed in the restless, colonizing Greeks. Then God scattered these cosmopolitans broadcast. Under their predominating influence, Alexandria and Antioch became centres of trade and letters. Asia Minor, Syria, Egypt, the whole section lying along the Mediterranean, was Hellenized. Their very downfall as a people and subsequent calamities dispersed them but the more, and thus broadened their influence. Says Dollinger, "The Greek schoolmaster everywhere followed the Roman legionary." A new set of relations was formed among the crumbling nationalities, whose members were brought into close mental contact through Greek commerce, literature, philosophy, and language. That wide-spread classic tongue was thus preparing to be the receptacle of Revelation, first in the Septuagint translation, then in the original version of the Gospels and Epistles, the only books of any of the great religions that have been primarily recorded in any other than an Asiatic tongue.

A third time God flung out his lines afar in the *Roman dispersion*, or distribution. Then in the west, as before in the east, kingdoms were broken up, peoples denationalized, and both east and west men were brought into legal and political contact, while their roads by land and their ships by sea abolished distance and drew men into physical proximity. Two opposite processes were going on simultaneously—disorganization and reorganization. But while the old pattern had been provincial, the new was universal. Well has Niebuhr said, "The history of every ancient nation ends in Rome; the history of every modern nation begins in Rome."

It is easy to see how in the Greek and Roman dispersions God had set certain solvent agencies at work, which

would disintegrate the old structures of pagan life. The power of each ancient state was broken, the prestige of the local gods was lost. Society was emancipated from the dominion of the patriarchal family. The very household was disintegrated to make way for personality, liberty, and private property. The great cities which succeeded to the ancient states were not grand enough nor exclusive enough to absorb the patriotism of their citizens. The vast Roman Empire was not compact enough to have much hold on the loyalty of its subjects. Local religion, first shocked by the defeat of its gods, was afterwards corroded by Greek philosophy.

Thus all around the Mediterranean the isolation and exclusion which had prevailed were changed to dispersion and concentration. Diversity and hostility were succeeded by uniformity and intercourse. But the former pride and glory had been followed by discontent. The old objects of love and worship, on which men's passions had been centred, were torn or melted away, and nothing had been found to take their place. Deep dissatisfaction prevailed. Men's lives were empty. They were sick at heart. Brought into close contact with one another, they were not united, but were at odds with both God and man. The unity of the Roman Empire was a mechanical unity, which could only hold the fragments of humanity in local and legal juxtaposition until the power appeared that should fuse them into one common life.

What a marvellous mission field was thus offered to the gospel! And what a marvellous Providence had prepared it! It is God who tumbles down the pagan walls, it is he who melts away the icy barriers with the breath of his mouth. He makes the mission roads, and builds the mis-

sion bridges. And when he calls the mission army forth, lo! already he has entered the enemies' camp, to make them faint and fear. He worked so then, he works so now, in India as in the Roman Empire.

But there were two more dispersions. The fourth was that of the Jews. Not only their Babylonian captivity, but, later on, their own growing needs and tastes drew them into the movement of the times and scattered them, as the Jewish Diaspora, throughout the civilized world. In the ancient world also Judaism was an effective leaven of cosmopolitanism and national decomposition. Thus were they the condition, not only of the rise of Christianity, but of its incorporation into the heathen world. Their proselytes hung as a loose fringe to Judaism. Aroused but not fettered by its new truths, these Hellenists were just the favorable soil for the gospel seed. Preaching almost always found its first audiences in the ubiquitous synagogues and houses of prayer. Every synagogue was a mission station of monotheism; and it was those who had been lately kindled by the teaching of the prophets who most readily accepted the Messiah of whom these prophets spoke.

Finally, with a fifth cast of his hand, God flung the Christians out. They were not long permitted to cling to the sacred city, but were even driven forth, houses falling about their heads, to wander out into all the world, often unintentional and unconscious missionaries, witnesses to the truth of the gospel among all nations.

See how God's work is done! Grain has been gathered from many distant scattered fields. By conquering hoofs it has been ground into meal, by governing hands it has been kneaded into one lump, the Roman Empire. Now shall the leaven be put into the lump, that so at last it may become

like unto the kingdom of God. Into the shattered, uneasy, inorganic Roman world, there is inserted, by the labors of these few Christians, the life of one divine Lord, as the supply of all their needs, the centre of all their passions and affections, through the vitalizing power of which they may grow into one people and spread into one glorious kingdom.

I have dwelt at some length on the preparatory work of this era, not only because of its intrinsic importance, but also because, in the study of the mission work of our time, I find myself every day more and more referred to that early period, as the type and the key to very much that is happening now. And I am convinced that if any seek to interpret the opportunity of to-day in the vast empires of Asia, they must carefully study the way in which God prepared the great apostolic opportunity throughout the Roman Empire.

Droysen says, "The highest achievement which antiquity in its own strength has been able to attain is the fall of heathenism." Yet we may add that it did not do even that. For antiquity had not the strength to shatter its own rejected idols. The final blow came from the pierced hand.

The apostolic fidelity needs not to be told. It stands recorded in the Acts and Epistles of the apostles. He who had created the opportunity and sent his Son, sent also the Holy Spirit at Pentecost. Thereafter the persecuted church, for the first, last, sole time in its history, was the great missionary, needing no society for propaganda, for it was that itself. There is a mystery about the origin of many Christian communities, such as that of Damascus, Rome, Gaul, and Britain, which is explained only in this

way. As is to-day alleged of the Mohammedans, every convert was a missionary. The merchantman, the servant, man or maid, the captive hostage or slave, the Christian wife, all were true to their opportunity; all carried their faith with them, and even through silence proclaimed it to the world about them. Yes, the absent and the dead did the same work, when the story of the one exiled and the other martyred for his faith proved to some inquirer the message of salvation. At the head of all these were the apostles and their companions, who waited for no compulsion to scatter them among the dispersed, but went forth like blazing torches to set the world on fire with Christian love. No sooner had these open doors been entered than the second great opportunity came with the irruption and distribution of the northern tribes. It was another of those great providential migrations of population, of which history is full.

It came neither too early nor too late. The work of Greece, of Rome, of Judea, had been finished; the work of Jesus was begun. For four centuries, along a frontier of two thousand miles, the Roman and the Teuton faced one another. There was constant contact and interchange between Christian Rome and the rude, hardy, simple northern tribes. Missionaries like Ulfilas and Severinus wandered forth among them, to find their hearts strangely unfettered and unoccupied. Captives were taken on both sides. The pagan captives learned in Rome, and returned to tell their countrymen, what they found the Christian captives had already been teaching in the wild northern woods. Rome's hired legions, too, were constantly ministered to by holy men, who brought them, while they fought, the message of peace. It is touching to think of Bishop Ulfilas, with his Goths, refusing to translate for them the four books of

Kings, because, forsooth, they needed the bit more than the spur. Thus the northern hearts were moved before they took Rome, till at last they came, they saw, and they were conquered, melting away into Christianity so quietly and so swiftly that hardly "a legend or a record remains to tell the tale." Here, among these primitive tribes, there were traits of personality, independence, and obedience, of manhood, and yet more of womanhood, which made good soil for the gospel seed.

Yet it was only an enduring fidelity that mastered this opportunity. It took all the fiery zeal of the Celtic Church, aided by the organizing power of Augustine and the Roman missionaries, on to the close of the seventh century to evangelize Britain. Winfred, called the father of Christian civilization in Germany, died a martyr on the shores of the Zuyder Zee. "Nor," says Dr. Maclear, "did his loving disciples and successors find the work less arduous, less liable to constant disappointment. The whole of the latter half of the eighth century is a record of alternate success and defeat. Now a fresh outpost is established, now it disappears before a desolating inroad of heathen Saxons. Now a church is built, now it is levelled with the ground by the same remorseless invaders; nor was it till, with indomitable determination, Charlemagne had pushed his conquests from the Drimel to the Lippe, from the Weser to the Elbe, and thence to the shores of the Baltic, that the wild world of the eighth century could be lifted out of the slough of barbarism, and the civilizing work of intrepid missionaries could proceed with any real effect."

There was yet another enlargement of opportunity when, after this long struggle with the Celtic, Teutonic, and Scandinavian tribes, the way was opened in the latter half

of the ninth century to the Slavonian tribes. Here, too, it was only by the same bold, unflagging faithfulness that the gospel won the day. It passed quickly from Bulgaria to Moravia, and thence to Bohemia and Russia. But in Poland, Lithuania, Pomerania, the fight seemed almost hopeless, the opportunity not to exist. It is passing strange to read that in A.D. 1230 "human sacrifices were still being offered up in Prussia and Lithuania in honor of Potrimpos, the god of corn and fruits, and Picullus, the god of the nether world; while infanticide was so common that all the daughters in a family were frequently put to death; serpents and lizards were objects of worship, and male and female slaves were burned with the dead bodies of their master, together with his horses and hounds, hawks and armor." Or, again, how terribly confused are Christianity and bloody paganism in the account that "when the body of Rolf the Ganger, who had accepted Neustria and Christianity together for himself and his Norse followers, was to be buried, the gifts of the monasteries for the repose of his soul were accompanied by the sacrifice of one hundred human victims."

Yet the work went on, though serpent worship was still prevalent in Lithuania in the fifteenth century, and though Lapland was not won until the sixteenth or even seventeenth century. It was only constancy, devotion unto death, and a continuous pressure of the gospel upon the world, that accomplished the evangelization of Europe, even with all the providential preparations, dispersions, and migrations.

Through it all, God showed that he could preserve as well as prepare. Speaking of the tenth century, Bishop Lightfoot says: "I can compare the condition of the church at

this epoch to nothing else but the fate of the prisoner in the story, as he awakens to the fact that the walls of his iron den are closing in upon him, and shudders to think of the inevitable end. From all sides the heathen and the infidel were tightening their grip upon Christendom. On the north and west the pagan Scandinavians hanging about every coast, and pouring in at every inlet; on the east the pagan Hungarians, swarming like locusts, and devastating Europe from the Baltic to the Alps; on the south and south-east the infidel Saracen, pressing on and on with their victorious hosts. It seemed as if every pore of life were choked, and Christendom must be stifled and smothered in the fatal embrace. But Christendom revived, flourished, spread."

The methods of these mediæval missions were full of instruction, both for imitation and avoidance.

The missionaries were nearly all monks. They often went forth like Christ and his apostles, in companies of twelve, with a thirteenth as leader, and became pioneers of civilization as well as of Christianity, tilling the soil and subduing wild nature as well as wild hearts. Seven such companies of thirteen are named in the sixth and seventh centuries alone. Brotherhoods and sisterhoods had flourished among the Druids, and before them, and seemed congenial to the soil. The communities formed by them were not unlike the Christian villages of Southern India, or the South Seas, or the Moravian settlements in Greenland or South Africa. The monastery was not one great building, but a village of huts on a river or island, with a church, a common eating-hall, a mill, a hospice, and a surrounding wall of earth or stone. Thither men came and invited others who could not maintain the habits of their new life

in heathen homes. Here they concentrated their strength. They ploughed and fished, felled trees and tended cattle, cared for the sick and poor, trained the children and the clergy, went out as evangelists, lingered as pastors, returned and copied the Scriptures, while they received and protected their new converts. Very unlike was this to the oriental or modern idea of monastic life. But Iona and Lindisfarne seem to have been the type of just what was needed for those times.

Throughout there was a striking absence of vernacular literature, and great anxiety to retain the Latin language for the Scripture and liturgy, though the mother tongue was never entirely banished from the Anglo-Saxon service. Miracle-plays also took a prominent part in their worship. Conversions were largely national instead of individual, and, as a result, frequently violent rather than peaceable, and sometimes of short duration. In answer to the often-pressed command, "Coge entrare"—compel them to enter in—some milder spirits added, "verbis, non verberibus"—with words, not blows—but it availed little. When Clovis, Vladimir, and other savage chieftains were converted, there followed the wholesale baptism of their tribes. We read, for instance, how Russian peasants were driven into the Dnieper by Cossack whips, and baptized by force. Norway was converted in the tenth and eleventh centuries by the force and craft of its kings. It was only the Reformation that reached the heart of Norway. Charlemagne *fought* the savage Saxons into the kingdom of God, as well as into his own. It was always baptism or battle with him and many other Christian chiefs.

It is not strange, then, that while England was evangelized in less than a century through the combined efforts of the

Culdee and Latin churches, yet in various Saxon kingdoms in the south of England there was for some time a pretty regular alternation of Christianity and heathendom. A heathen king, so the process is described, becomes Christian, and forthwith all his subjects are Christian. He returns to heathenism, or dies, and is succeeded by a heathen, and no Christians are found. Such is purely national conversion. Yet a Scotch writer says: "I doubt whether England now sends as many missionaries to all the world, as England at the end of the seventh and beginning of the eighth centuries sent to Frisia alone. Certainly from Scotland not as many go out now as went from our shores at the beginning of the seventh century."

This wholesale conversion of peoples may be regarded as a kind of national infant baptism, after which the baptized were handed over to the instruction of the church, *i.e.*, of the clergy, for church meant clergy.

Even in this way the conversion of Germany was a work of several centuries, from the second to the eighth. But northeastern Germany (Prussians and Slaves) was heathen until the eleventh and thirteenth.

A startling interruption to the progress of the gospel broke in with the rise of Mohammedanism, which either extinguished the oriental churches, or depressed them into a tolerated insignificance. Already corrupt, they were incapable of such a conquest over the infidel as the Latin church had won over the pagans.

Then followed a movement, both in its character and its extent among the most remarkable that the world has seen. We may not refuse to call the Crusades a great mission movement, a great mission enthusiasm. However worldly motives may have mingled with the zeal of the

church, however that zeal may have been misdirected and perverted, using the sword of the flesh instead of the sword of the Spirit, seeking the rescue of the tomb rather than of the faith of its Lord, yet it was a true uprising and outrushing of the missionary spirit of Christianity. The new life had been checked in its expansive work, stripped of its sacred places and original seat. It had been threatened at the very centres of its power. The iron walls were contracting with every century. Just because it was irrepressibly expansive, and with the instinct that it would be slain if it should be stayed, the hemmed-in current rose in a flood and dashed itself in fury against the opposing walls. Defeat ensued. With all their incidental benefits, the Crusades brought no mission conquests for Christ. The church was to win its victories on other fields, and in different ways. The Crusades ended in the Inquisition, which, despairing of the conversion, sought the compulsion of Moors, Jews, and heretics. Yet they may be counted among God's preliminaries. They opened the larger East, made Europe more cosmopolitan, prepared the way for Loyola and the Jesuits.

The modern and world-wide opportunity began with the discovery of the new West, and the recovery of the old East. What a providential coincidence of the men and the dates! Columbus and Vasco da Gama! Both seek the East. But the one sails out to America, the other rounds the Cape of Good Hope. Vasco da Gama takes up for completion that movement of dominion from the West into the East which was begun by Alexander and the Romans, attempted by the Crusaders, and is continued at this present day by the nations of Europe; while Columbus inaugurated that movement of population from the East into the West

which is at its height in our times. Thus pagan Asia and barbarous America were brought at the same time close to the heart of Christian Europe. It is another of those strange coincidences that even at the time when the universal opportunity opened, the men were living who were to inspire the church with a new and loftier fidelity which should finally prove itself true to its responsibility. Within a quarter of a century after the sailing of Columbus the Reformation had begun.

The same century, too, which saw the world opened wide before the church, saw also a new and marvellous instrument for diffusing the truth put into the hands of the church; an instrument which, when applied, did more to facilitate her communication with men of all classes and tongues than anything which has come to man since he first received the gift of speech. I mean the art of printing. That simple invention made it possible for the Bible to be for the first time in very truth the People's Book, and for a Christian literature to leaven all ranks. As the Bible was the first book printed, so the press became the basis of our great world-wide Bible and Tract Societies. This simple instrument gives a more characteristic stamp to modern missions, in their difference from all that has preceded, than anything else that can be named.

Closely connected with this, however, as a part of the great opportunity in preparation, was the revival of classic and linguistic studies in the fifteenth and sixteenth centuries. It brought the church into nearer contact with the original Scriptures, fitted it for the acquisition of oriental languages, for appreciating the spirit of alien peoples, and for translating the Bible into all tongues.

There was one other force which was needed to fully

equip the church for its universal activity, and to draw the nations of the world together into a net, as the peoples of old had been drawn into the Græco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning-star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God had been preparing this equipment. It was in 1807, while the young men at Williamstown were praying and studying about missions, that Robert Fulton was making the first trip of the *Clermont* from New York to Albany.

But the great modern opportunity which opened with the sixteenth century was presented to a corrupt church, a church not faithful to its Lord. How, then, could it expect to establish his kingdom? Yet in its own way that corrupt Latin Church did respond to the appeal, and with a spirit that differenced it at once from the degraded oriental churches of the time. It proved itself a missionary church. It accepted the universal missionary idea. If its mission work had almost come to a stand-still in the fourteenth and fifteenth centuries, it has never ceased since. It is true that a degenerate church cannot hope to lift men above its own level. It is true that these particular missions frequently served the Papacy rather than Christ, and policy rather than truth; that these mission schemes were too often merely auxiliary to the conquering and bloody schemes of grasping potentates; that

having sown corrupt seed, often amid circumstances of horror and atrocity, the peoples, who throughout large countries and even continents had given a nominal adhesion to Christ, have been left in the darkness of brutal ignorance and idolatrous superstitions, the prey of an uneducated, tyrannical, and unscrupulous priestocracy. No doubt the Roman Church was making strenuous endeavors to recoup itself, by its missions, for its losses in the Reformation, the Jesuit order being founded in 1530, thirteen years after Luther began his work.

But it is also true that that church did, first of all, comprehend the world-dominating destiny of Christianity; that through many of its undertakings there has run a strain of high and heroic loyalty to Christ; that there are no nobler records of saintly devotion on the mission field than those offered by some of its emissaries, such as the Jesuits in North America, and Xavier and his followers in India, China, and Japan. To-day, the self-denying austerity of the Roman Catholic missionaries is one of the things held up as a reproach to Protestant missions. We may be sure that more souls than we can number have found their way to heaven through the missionary labors of Roman Catholic priests.

It is a strange fact that the Reformation which renewed the fidelity of a part of the church to Christ did not seem to kindle its zeal for missions. The Bible, after being so long shut, was open. There was the field. Where were the sowers to sow the seed? The reason commonly assigned for this neglect is the fact that the Protestant cause was too much occupied in struggling, first for bare existence, and then for the development of its life, to be able to attempt mission work. That is not a valid reason. It

did not hinder the Apostolic Church from being missionary. We should not allow its cogency if applied to any of our local churches. Least of all would it account for the absence of the mission thought. The truth is that the reformers did not even cherish the missionary idea, and that they were largely prevented from doing so by their being preoccupied with theological controversies. The church needed to be brought yet nearer its Lord, and into fuller comprehension of his plans, before it would be equal to the need.

See now how successive waves of divine influence flood the church, and how each lifts it higher out of the low-tide mud of selfishness, until it floats free and loose in the great ocean of universal love. German pietism, headed by Spener and Francke, gives one grand uplift. It was distinctively missionary in its character. Francke's plan for his institution at Halle was that it should become a universal seminary, where youths of all lands should come, where the gospel should be taught in all tongues, and whence messengers should return to evangelize all peoples. It was from Halle that the noble originator of Protestant missions to the heathen, the king of Denmark, after conference with Francke, in 1705, drew Ziegenbalg and Plutschau forth to the Tranquebar mission in India. It was Francke who issued the reports and had the control of the work. And it was here that Count Zinzendorf received the impulse which made him the head of the Moravian Brethren, started in 1722, and which to-day is one of the most thoroughly missionary churches in the world. For many decades after that, it was the land of the Pietists that furnished the men for missionary societies of whatever country. England might organize the work and raise the money, but for many years the only men willing to go out were Germans.

One more great uplift was needed before the church would be free. This came in the revival of Wesley and Whitefield. Wesley died in 1791. It was in the very next year that William Carey preached his great mission sermon, "Expect great things from God; attempt great things for God;" a sermon which proved the starting-point for the first purely English missionary society, and thus really began the era of modern missions. One of the strongest influences in preparing Carey for this work was a small volume of Jonathan Edwards's, published in the middle of the last century. That same spirit had wrought in New England, resulting in the consecration out of which, early in this century, sprang our own societies. Thus, at last, the times were ripe. The work was there, the men were there. With new meaning the church could pray, "Thy kingdom come." Yet even when thus floating free, it is strange to note the timidity of missionaries in launching forth, and the various delays that are made before they are willing to heave anchor and away to the open sea.

The truth is that, with the exception of the Moravians, almost all extension of the kingdom of God prior to the time of Carey was dependent on the extension of earthly kingdoms. The mission enterprise was closely connected with political or commercial or exploring enterprises. It followed the discoveries or the trade or the conquests or the colonies of the leading powers.

First, in modern times, came the supremacy of Spain and Portugal, and it was Spanish and Portuguese missions that flourished. The founder of the Jesuit order was a Spaniard. It was from this centre that various orders went forth to take possession of Mexico, Central America, Brazil,

Peru, and the West Indies, while Portugal planted the church in the East Indies. The sixteenth century completed the triumph of the Roman Catholic propaganda. For then came the supremacy of Greater Holland, as mistress of the seas, and with it the spread of her missions to Ceylon, Java, and other islands. The sway of Greater Britain succeeded, and she and her American daughter have long been leaders in missions. The French régime in North America was marked by French missions, in the same way.

Now that Germany, supreme on land, has begun to aim at maritime power and is spreading her colonies throughout the world, we should expect to see her missions expand. Nor is our expectation disappointed, for never has the missionary purpose been so strong and general in Germany as now. Old societies are revived, new societies are formed; Church and State alike encourage them; patriotism and philanthropy conspire to lend their aid. For it is *contact* that brings the sense both of responsibility and power. Contact is the great opportunity. Germany of the Reformation had no such contact with the heathen as had Spain, no such foreign development, or it might, too, have been a great propagandist. Much depends on the *foreign* spirit of a people, as well as on its Christian spirit.

Thus in nearly all the movements of modern centuries, missions, like trade, have followed the flag, depending on the state for protection, patronage, and propagation, which expected aid the state has often freely, if not always wisely, bestowed. They have been purely national, often governmental missions. It is only the highest consecration that flings itself out upon the world, and makes alike its own contact and opportunity. The great development of

the present century has come because the church has at last ceased hugging well-known shores, and has put out into the broad open sea; meaning to circumnavigate the globe; abandoning dependence on familiar landmarks; trusting, at length, to the compass, the midday sun, and the Master, who is with us in the ship; glad of the shelter of the flag, wherever it is found flying, but never lingering long beneath its shadow. The resources of the church are not in any kingdom of this world, but in her Lord and herself.

The Dutch, the English, and the Danish missions mark three stages of advance towards this ideal. When Holland was first mistress of the seas, she made her colonies government missions. The result was 400,000 government Christians, and perversions ending the work even faster than conversions had begun it. In a little more than one generation after religious disabilities were removed, not a single professing Christian was to be found as a relic of the Dutch missions.

The English in North America show the second stage. The conversion of the Indians was a leading aim in emigration. The colonial seal of Massachusetts in 1628 had the device of an Indian upon it, with a motto in his mouth, "Come over and help us." John Eliot, "the first of the great Protestant missionaries," did a wise and noble work among the Indians. But he and they all did it as ministers of English congregations, and their work was connected with and limited by the national influence. "The colonial churches, brought into contact with pagans, recognized the duty of trying to convert them; but there was as yet no idea of making the preaching of the gospel the sole motive for entering heathen lands."

In 1721, Hans Egede sailed from Denmark for Green-

land with the aim of evangelizing it. His method was peculiar, and marks the third stage, or transition from government to ecclesiastical missions. He had organized a trading company which, under protection of the Danish government, was to join him in making a settlement in Greenland; they with the aim of establishing the rule of their country there, while he established the rule of Christ. "In both objects he succeeded," says a writer. "He is alike the apostle of Greenland, and the founder of Danish sovereignty in it." It was just after this that the Moravian work began, and set the whole church an example by sending their members, untrammelled by nationalism, into every part of the world, "measuring their obligations not by the extent of a nation's sway, but by the extent of Christ's command." It is the difference between converting the negroes who have been brought to the United States, and establishing missions in South Africa.

With this century, then, the true universality of the mission work was made clear and the work itself properly begun. The opportunity, however, has gone on enlarging. Captain Cook's voyages and death thrilled men with a fresh sense of the breadth and needs of the world, and it was the reading of his books which took many of the first missionaries to the South Sea Islands. The slave-trade led some to Africa. The British rule in India led others to that land.

How full have the last fifty years been of new discoveries, which have stimulated to fresh endeavors! The deciphering of old inscriptions, the recovery of lost languages, the disclosure of ancient Scriptures and religions, the great geographical and political movements which have in rapid succession opened India, China, Japan, Africa, and Corea

to our undertaking! The mind is overwhelmed at the display of the Divine power and plan, the heart is filled with wonder and with awe. Fidelity once awakened and turned into the field, the opportunity and fidelity act and react, each creating the other. When the first English missionaries went to India, there seemed no room for them. They were driven out to the Danish possessions in Serampore. But they pressed in upon the country until the English people joined them, and broke the restricting barrier down. They *made* their way. Now, the great opportunity to reach the women of India and of China has come simultaneously with the marvellous development of both woman's study and woman's work at home. The physicians and the teachers have been training here; lo! their work is ready for them there.

God has made great dispersions of peoples before, but never so great as now. Steam and electricity are vast cosmic forces, pulsing around the globe, distributing and reconcentrating all the elements of life with marvellous speed and power. These are now the agents by which God scatters populations in strange parts of the earth, and causes all races to mingle. Emigration, colonization, exploration, and commerce set everything in motion. These lines God is to draw together again into a net, in whose meshes all nations of the earth will be found. Our task is to see that they are interlaced in a divine confederacy. He is flinging Europe into America in the tides of immigration; flinging the Chinese among all the isles of the sea and into our land by laws which legislation may retard but cannot repeal. Then he casts England out into India to rule and to teach. He spreads Russia over a great part of Asia; scatters the Anglo-Saxon people round the world; pushes Europe down

on Africa, to explore, to rule, and to save or to ruin it. Diplomatic connections bind us, where nothing else does. We are intertwined in cosmic relations. Our duties to mankind press upon us. Have we a fidelity to match?

Nothing can be more plain than that God is bent on the conquest of the world. He shapes history in the interests of his church. He has mapped out the world for his kingdom. We have not to-day to create the opportunity. It is here. We have not to draw the inspiring presence from afar. He is at our doors. All we have to do is to accept the double gift of the field and the force and go forth to overcome the world.

CHAPTER II

THE PRINCIPLES OF MISSIONS — THE MISSION AIM, SCOPE, MOTIVE, CALL, FITNESS, AND FITTING

Our swift tour through some of the great, central, critical mission fields of the world is completed. Like a naturalist returning from an exploring cruise, we bring back with us a full cargo of specimen mission facts. But, as in his case, our labor is only begun. It is not enough to dump our load at port and call its total bulk the net gain of our trip. Our collected facts must be analyzed, classified, labelled, organized. Their significance must be found, and, since this is a moral sphere, their application must be made.

In other words, there is a *Science* of Missions. By an inductive study of the facts and experiences of the past and present, the near and remote, it discovers the underlying principles which pervade the whole work. These teachings of experience it compares with the primal impulse of faith, from which the whole proceeds. Assuring itself of their congruousness and coincidence, it then reaches the illuminated standpoint from which it may resurvey and control the work. With ever-growing clearness it applies to each detail the principles and methods thus suggested by faith and confirmed by experience. The mission undertaking becomes an orderly, continuous, organized appropriation of the world for the Lord Jesus Christ.

In this chapter we shall consider such preliminary, fundamental points as the mission *aim*, *scope*, *motive*, *call*, *fitness*, and *fitting*.

What is the *aim* of Christian missions? This is the clew to the whole thing. The end shapes the beginning and directs every step along the way.

Is the aim the conversion of sinners? That is *an* aim of the church in all its operations, at home and abroad; hence it is no characteristic mark of missions.

Is the aim the conversion of the world? That is far too vague. It says at once too much and too little. The mission must not stop with the conversion of heathen. It must seek their edification and sanctification. It must not stop with individuals. It must build them up into a Christian society.

On the other hand, there is no warrant founded on Scripture, reason, or experience to suppose that the world is to be even converted, far less Christianized, through *distinctive* mission work as contrasted with direct ministrations of the church.

God's great agent for the spread of his kingdom is the church. In every land he operates through the church; and missions exist distinctly for the church. They have both their source and their aim in that. They are the reproductive faculty of the parent church, the constituting agency of the infant church. Every church should work out into a mission; every mission should work out into a church. The conversion of souls is a necessary part of this. The primary aim of missions is to preach the gospel in all lands, the ultimate aim is to plant the church in all lands. When they have done that, their work is accomplished. Then the church of each land thus planted must

win its own people to Christ. The converts must convert. The new church must evangelize and Christianize. India, China, Japan are each to be turned to Christ, not by missions, but by the Indian, the Chinese, the Japanese churches, when these churches shall have been securely planted by missions.

This ultimate aim of missions was recognized in a tract published by the American Board in 1856. The Rev. Henry Venn, former Secretary of the Church Missionary Society, a little later expressed it in a classic form. The object of missions, he says, is "the development of native churches with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system. When this settlement has been effected the mission will have attained its euthanasia, and the missionary and all missionary agency can be transferred to 'the regions beyond.'"

Yet this aim has not been clearly understood by our churches or our people at large. Very many false ideas about the work, entertained at home, very many mistakes made on the ground, may be directly traced to a misconception of the mission aim.

Our ideas of the work are apt to be too atomistic. We simply keep tally of the number of converts when we ought to be planning for the organization of young, healthy churches. We judge missions by the annual number and average cost of each convert, as if, quite apart from the infinite value of every soul, the worth of such converts as St. Paul, Clement, Ulfilas, and St. Patrick, or as Neesima, Nerayan Sheshadri, Ahok, or K. M. Banerjee, as apostles to their own people, could be computed by any mathematical process.

This atomistic idea is what renders it possible for the claims of souls at home to be set up in competition with the claims of those abroad. It is what gives the monotonous aspect to a work which is of more thrilling interest than the winning of earthly battles and the founding of earthly empires. It accounts also for much of the unfruitfulness and dependence of mission work.

Another evil resulting from ignorance of the true aim is the *pessimistic* view often held of the undertaking. So many missionaries for so many souls! In China one for 700,000, in Japan one for 215,000. How can *they* convert the world? If missionaries were required to do this, a hundredfold the number would not suffice.

But the mathematical method, though important enough in its way, gives no proper test of the character, progress, or promise of the work. Missions are but a step, though the first, and it may be the longest single step in the conversion of the world. The main part of the task devolves on the native church in each land.

Our part is to organize individuals whom we may convert into an indigenous, independent, and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the apostles, to train it from the start in the principles of self-reliance, self-control, and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church, and of the missionary to the native pastor, is to be that of John the Baptist to Jesus: "He must increase, but I must decrease."

The true spirit, therefore, of both mission and missionary is that of *self-effacement.* They must recognize from

the start that their own part in the work is as surely transitory as it is necessary. They must labor with all zeal to render themselves unimportant, and rejoice over nothing so much as to find that they are no longer needed and can be dispensed with. This temporary or scaffolding character of mission work forms perhaps its most radical distinction from all work of the pastorate at home.

One other question is peculiarly pertinent at the present time. Is the aim of missions the "evangelization of the world within the present generation"? That is the rallying-cry of some brilliant, enthusiastic, and devout friends of the cause. Their contagious zeal has infected many others. The student Volunteer Movement is largely identified with this cry. The mission work is regarded as a simple proclamation like that of King Ahasuerus. Hudson Taylor, the head of the China Inland Mission, estimates that in China one evangelist could reach fifty families a day. Then 1000 evangelists in 1000 days could reach 50,000,000 families, or the whole population of 250,000,000 souls. Allowing two years for learning the language, sixty days a year for rest, and setting aside the present force on the ground for emergencies, all could be done in five years by 1000 new volunteers. The same method could be applied to the world. In this connection mighty outpourings of God's Spirit might be expected.

What are we to say to this plan?

It is not altogether clear what is meant by "evangelizing the world." Some construe it representatively as if the gospel would have been preached to all men when it has been heard by a few of their representatives in each country or community. But where is the warrant for this?

Others believe that it must be placed before each individual, but without reference to results. "We have all responsibility for the proclamation," it is asserted, "none for conversion." "Every volunteer," said one of them at their last meeting, "believes that in this generation the gospel can be so presented that the responsibility for the salvation of the inhabitants of the world will rest on the inhabitants themselves." Contrast this with the Moravian maxim that you must teach men to count three before you can tell them of the Trinity, and with these words of Bishop Patteson, at work among his Melanesian islanders: "It is very hard so to speak of the gospel as to give the heathen man a fair chance to accept what you say. . . . There are no words which convey the ideas of repentance, sin, heartfelt confession of faith, etc. How could there be, when the *ideas* do not exist! Yet somehow the language is to be made the exponent of such ideas." But the difficulties placed in the way of the mere comprehension of the gospel by the prejudices of civilized heathenism, as in India and China, are far greater than those presented by the ignorance of barbarous heathenism. It is said that the Chinese language has 4000 words for vices, passions, etc., and none for spiritual graces.

The proper consideration of this topic would demand an entire chapter. I can only mention a few objections to this conception of the great mission aim:

1. It ignores the time, labor, and skill required to present the gospel to the heathen as a mass in such a way that they may even begin to understand it. We are at least responsible for making the gospel comprehensible and, at last, comprehended.

2. It ignores or denies that measure of responsibility

which we certainly share with God for fruits of our labor in conversion.

3. It ignores the aim of Christianizing the world as well as evangelizing it, and the fact that this will be be stand quickest accomplished through Christian institutions and native ministry in each land.

4. And here I find the keynote of the whole.

It stands in the service of certain premillennial ideas, with which it is entirely consistent, while with other views it is not consistent. If the conversion of the world may not be expected by present methods, but can be accomplished only by the visible premillennial coming of Christ; if this advent waits for the proclamation of the gospel to all the inhabitants of the earth; if this proclamation is to be made rather as witness-bearing to Christ than for the sake of its effects upon its hearers, and means outreaching, and not upbuilding of the kingdom, then, on these suppositions, the conclusion is perfectly legitimate. "Put the whole strength of the church into pure world-wide evangelization!" And such is the position and consistency of the leading advocates of this scheme.

But my complaint is that some who do not at all hold these premises do commit themselves to these conclusions, which for them are inconsistent. We welcome the enthusiasm for the service. We are sure that the work on the field will rectify many false ideals. But for myself I believe that should this peculiar view of mission work dominate our mission societies, essential parts of the manifold work would be left undone, and the entire enterprise would be put back for a generation. Instead of the cry, "World-wide evangelization!" which accepts no further responsi-

bility and awaits but little result, I would substitute the motto "World-wide victory!"—the world for Christ; the church in every land; every church a witness for Christ; every church more and more triumphant, till Christ, through the church, shall rule over all!

I count it the richest acquisition of my world-round journey to have reached some clearer discernment of this mission *aim*—the vital native church.

Thus conceived, the cause of foreign missions is at once grand enough to arouse all the enthusiasm and employ all the energies and talents of the churches of Christendom, yet plain and practicable and feasible enough to command the approval both of enlightened faith and of prudent business judgment.

Such being the aim, what is the *scope* of missions? There need be no difficulty in defining this. It is simply as broad as God's redemptive purpose; as broad as humanity. The church is to embrace all mankind; it must propagate itself among all mankind. None are too near, none too remote, none too high, none too low for the gospel. The most savage tribes are within the sphere of its influence. Weak, decaying races, whose extinction cannot be arrested and may even seem hastened by the touch of Christianity, are still to be saved, and saved by the church. The proudest races and classes of Asia are within the gospel scope. There may be expediency in a certain order of time, in a certain proportion of labors among different races, varying both according to opportunity and to the relations of one race with another. But all who are not within the sphere of the Christian church, all heathen, all Mohammedans, all Jews, come within the range of mission effort.

Does this scope include dead or corrupt nominal Christians? If at all, how far are missions to be carried on among such people? Some consider this no field for the missionary, and would work only through the corrupt churches. Others would proselyte from them and place themselves in direct antagonism to their existing institutions. But, as throughout, so here, our clearly discerned aim will settle the principle. Christian judgment must decide each particular case. If a living church, in living contact with Christ and God's word, occupy the ground, missions are ruled out, even though the pre-existing church may have what we consider erroneous views and practices.

But if the church be dead or corrupt, a scandal to infidels and pagans; if it withhold the Word of life and the ministrations of the gospel from the masses, casting a dark shadow over a people instead of shedding light upon them, then the field is open for missions. Whatever its historic connections, it has lost its spiritual relation to Christ, and is in some ways worse than no church, because it caricatures Christianity and makes it offensive to the moral sense of men. What relations the missions should assume to such putrefying churches will depend mainly on those churches themselves. If they will receive the new impulse of life that has come throbbing over to them from other lands, if they will let themselves be resuscitated and restored to living relations with Christ and his work, then, by all means, the mission aim should be to re-establish the old church. If, in spite of antagonism, any of those churches can be won into a return, through the stimulating and demonstrating power of small Protestant communities drawn out from among them and living alongside of them, then these new Protestant churches will have served their end,

and their missionary founders may be satisfied with a limited growth, perhaps a temporary existence. But the dead church that will not be revived must be rooted out and broken up. And it will be rooted out, in time, by the expulsive power of the new life in the new churches.

The Roman Church varies greatly in different lands. In many it is sadly degenerate. Yet it shows such possibilities of life and growth, of piety and power, that Protestant missions in Papal lands always seem to need some special justification. That justification they certainly have in Mexico, Central and South America, and in Spain. In Italy our main endeavor should be to strengthen the old Waldensian Church and the new Free Italian Church, to help them unite and equip themselves for the work of simply occupying their own land. France is not a proper mission field. The Protestant Huguenot Church is already living and thriving there, and our endeavor should be simply to help that in its growth. The work of Miss De Broen and Dr. McAll, so promising and important, is in fact simply auxiliary to the French Protestant Church, and there seems little question that whatever men or funds may be sent from abroad, its operations will be more and more merged into the regular activities of a vigorous French Church. There are Protestant churches, however, that seem dead or slumbering. The church of Bohemia is one of these, and the American Board Mission in Prague is seeking, amid many difficulties, to bring the gospel to the people. I was favorably impressed with what I saw of its work. But we must be careful lest our judgment of a church should be misjudgment, springing largely from differences of national temperament and from ignorance. There are those who think it important to have missions among the German

churches, while to the Roman Church the United States is still distinctively mission ground. To me it seems far wiser to plant the church in every land where there is none at all or only a *putrefying* church, and to leave it to the interaction of the great Christian bodies upon one another to bring about that mutual correction and inspiration which shall one day, we hope, make Christianity universal and complete at once. At most we shall do well in such lands to confine ourselves to strictly evangelistic and auxiliary operations.

What is the mission *motive?* Let us first exclude irrelevant considerations. The aim is again the test. No motive can be reckoned as primary which does not bear directly on the aim.

The general improvement and elevation of mankind, their relief from poverty, ignorance, suffering, superstition, and oppression—all this is greatly to be desired and invariably proceeds from mission work, for Christianity always humanizes, always civilizes. Such results are incidental arguments for missions, evidences of their efficiency, expressions of their love, avenues for their enlargement. But while they reinforce, they do not constitute, the mission motive, being of a distinctively philanthropic, not missionary, character. All work, medical, educational, literary, or whatever else, which falls short of the soul, is not properly mission work, for that work begins with the soul as it ends in the church.

There is a growing disposition to praise missionaries for the philanthropic or at least civilizing results of their labor. I have conversed with prominent European and American officials in Asia, who have been forced by facts to abandon the attitude of opposition or contempt taken

towards missions a generation ago. They value and praise missionaries as the forerunners of civilization. Instead of ridiculing, they patronize missions. I suppose some do this because it has been discovered that the missionary creates a native demand for foreign goods. He is regarded as a cheap advertising agency by those who wish to introduce railroads and manufactures into any part of Asia. If every missionary in the South Seas creates on an average a trade of $50,000 a year, how much will be created by a mission in China or Japan? What is the value to trade of the whole mission enterprises? But the praise and the blame of such fall alike short of the mark. Something of the soul, something of the church, something of Christ has touched the heart of every true missionary, to kindle his sympathies and desires to one supreme passion. It is not in the *philanthropic*, but in the *theanthropic* realm that we must search for the great moving principle.

The mission motive is not to be found in the desire for reactionary benefit to the church at home. It is pleasant to learn "what we get for what we give," and to discover the reflex advantages of generosity. It is instructive to see how surely the church that would live only for itself dies, and to learn that if it would keep its life it must give out its life. But I have never known a man to be drawn to the mission field by such a motive, or any mission society to be founded mainly for the purpose of keeping alive a dying church at home.

My intercourse with missionaries of all kinds in all countries has convinced me of the great diversity of their motives. They vary according to temperament, training, theology, environment. Christ does not banish individuality. He cherishes and emphasizes it. Men's mission experi-

ences differ as much as their religious experiences. They come to Christ from different motives, they go out on his work with different motives.

An age peculiarly sensitive to the other world and its retributions may find its mission spirit first stimulated by terrible apprehensions for the future of the heathen. A humanitarian age, full of sentiment and feeling, will be deeply moved to secure their present spiritual welfare. When men come to distrust their own reasonings and feelings alike, and every argument is a matter of question, a loyal church will simply lean back on the command of its Lord. As the work proceeds and the church is thrilled with the vision of Christ and his spreading kingdom, it will more and more do all things for the glory of God.

In general, when theology emphasizes the sovereignty of God, with legal and governmental relations and retributive awards, the whole trend of feeling and motive must be very different from what we shall find when the emphasis is placed on the paternity of God, with personal relations, ethical values, and spiritual consequences.

There are motives that look Godward and motives that look manward. Godward motives are gratitude for his saving grace, obedience to his command, loyalty to his purpose, love for his person, sympathy with his plan, zeal for his glory. Manward motives are gratitude for the conversion of our ancestors by missions, compassion for the condition of the heathen, educational and philanthropic zeal, and brotherly love for them as individuals and classes.

Yet no one of these many motives, efficient as each may be, is really sufficient for the whole burden of the work. They are but varied manifestations of the one supreme motive which is the source common to them all. That

source, the motive of all motives, is the great *theanthropic* impulse that is born of contact with Christ. There is an inherent expansiveness in the gospel, a latent universality which puts its impulsion upon every faculty of the soul or church that it enlivens. It masters and sends them forth, not primarily by its appeal to reason or sentiment, but by the simple communication of its own outflowing vitality. The main source of missions then is not, strictly speaking, in any motive at all, but in a motor, in Christ himself as author, operator, and energizer of all divine vitalities and activities. Christ is the one motive power. He moves within us and moves us. He draws us into his life and bears us forth in the outflowings of his heart. He is the originator of all our regenerate activities, the director of all our operations, Author and Finisher of our work as well as of our faith. *We* can simply work *out* what God works *into* us of himself.

"I have but one passion," said Count Zinzendorf, the head of the Moravian Church—"I have but one passion, and that is He, only He." Just as Paul, the Missionary, had said before him, "For me to live is Christ." Both passion and action are Christ.

All other motives then are derivative and variable, roused to activity only by the Master's touch.

It is as of old with Elisha and the child. As the prophet stretched himself out on the body of the dead boy, mouth to mouth, eyes to eyes, hands to hands, so Christ lays himself upon the whole being of man and, by this vital contact with every part, he kindles life and movement in the whole. Nothing less than this impact of Christ upon the entire being with the pressure of his mission purpose can explain the strangely diversified sen-

timents which actuate mission men and societies at different periods and among different classes. Not the command of Christ, not the love of Christ, not the glory of God, not the peril, or guilt, or possibilities of souls, no one of these alone is the great constraining force, but Christ himself in the fulness of his being. It is the expansive Divine Life that moves us in all its rich diversity.

Trace back the history of any mission epoch to its source; you will find that it starts simply in some fresh religious experience, the instinctive outcome of which, unless hindered by special causes, must always be a longing for the expansion of Christ's kingdom.

In beautiful agreement with these experiences of the past is the account given by Principal Moule, of Cambridge, England, of the meetings of Studd, Stanley, Smith, and others, just before starting for China with the university men. He writes: "A very large part of the visit of the young men was spent in addressing their fellow-students —not specially on mission work, but on devotedness to Christ. In meeting after meeting we had nothing of missionary appeal before us, except the very eloquent appeal of the presence of those who were just to go out to the ends of the earth for the Lord. The point they pressed on the meetings was this: 'Are you really ready to serve him anywhere? Have you given heart and soul to him? Have you given yourself to him, with all you are and all you have, to be his instrument, to be his tool, to be what he pleases you to be and to do?'

"This resulted first in a meeting where perhaps 200 university men were present to hear two Church Missionary Society secretaries give mission information. The further results are such an increase of men from Cambridge, plan-

ning to go out as missionaries, as was never known before."

This answer to the question, What is the mission motive? brings us naturally to our fourth question, and one of great practical importance, viz., What constitutes the mission *call?* We have seen how the call comes to the church through a renewal of life within and an enlargement of opportunity without. I do not know that the call to the individual is very different. There are two parts to it, first the call to Christ, then the call to his work. It was in the very same day and place that he said: "Ask of me and I will give thee living water to drink," and "Lift up your eyes and look on the fields that they are white already unto harvest."

There is but one response to be made—*Consecration.* Surrender the will. The rest is only matter of judgment, according to providential indications. Men have forced their way into the mission field against almost every possible obstacle. This was the experience of Carey and many other pioneers. Others have been led along by providential appointment where every step was taken against their own preference, until at last they found themselves set down in mission work.

God deals with men as individuals, and most diversely. There are calls and calls—some that are special, and some that are general. There are calls contained in repulses, and tests contained in invitations. Sometimes the soul breaks through barriers to respond to the inner voice that leads it on. Sometimes outward providences push on a reluctant or doubtful servant. Sometimes the call consists of the simple presentation of facts to the mind and conscience, which, when calmly weighed, seem important enough

to decide the choice of the will and the work of the life-time. The mission field is then entered with precisely the same calm business spirit as that with which another would enter a mercantile employment, only it is done in the service of the King. God calls men through the reason as well as through conscience and providence and the Holy Spirit.

It should be borne in mind, however, that the number of those to whom the mission call is addressed is and must be but a very small part even of those who enter the home ministry. The American Board has in the foreign field 190 men, 461 men and women (about one in a thousand of the Congregational membership). It calls for many more; but circumstances, duties, and disqualifications of one kind and another make it plain to far the greater number that they cannot go. To those, therefore, who *can* go, and are in any way *fit* to go, the call for more men must come with ten-fold force.

To the few who are at once able and willing to go there may come many a conflict before the matter is decided. There is room and demand for a great variety of talent abroad, far greater than in the ministry at home. But it is the very best men who are most wanted. The call is rather for more *man* than more men, and for the *whole* man. We want the men who can become evangelists of nations, heads of schools, fathers and bishops of churches, founders of institutions, creators of literature, leaders in all things. At their touch the kingdom of God is to spring forth. Those are precisely the men who are most called for at home, though seldom with so great ultimate promise as abroad. They will encounter many seeming indications of providence bidding them stay. The home church is here

to speak for itself, and it will often speak very loudly. Important positions may be offered where much seems to depend on securing a particular man. The demands of home and friends will increase. But through all the clamor of these nearer claims the one who is called of God may hear a still small voice, as from a far distant shore, whispering, "Follow thou me."

Sometimes he must even go in the very teeth of providence, yet this may be only the testing of his purpose. There are just now some men inclined to the mission field who hold back because they fear that for one reason and another they may not be accepted. This, too, is a testing of obedience. I beseech you not to be deterred by this preliminary obstacle. Will you not pray and pray until the inclination grows to a purpose and an enthusiasm? Will you not commune with God until light and strength come? Then will you not present yourselves to the Board? If the door is closed you have done no more than your duty. The importunity of quenchless enthusiasm is what has opened heavier doors than ever closed before you. God rules and overrules, and the very damming up of the waters may prepare for a greater flood at last that shall sweep all obstructions away.

But two further subjects remain to be considered by one who may be pondering the mission call:

1. What is *fitness* for mission work?
2. What the *fitting* for it?

The qualifications are spiritual, physical, mental, and social.

In naming consecration first, I mean not simply the act of self-devotion to the mission work. It is possible that one lofty act of self-consecration might bring a very un-

consecrated person to the mission field, and that, having nobly come, he might yet ignobly fall before the temptations that beset him. What I mean is the spirit of consecration which pervades the life, and has grown into habit and character. Necessary as this is in all of Christ's work, it is, if possible, even more indispensable in those who are to be, like the apostles of old, the primal sources of the spiritual life of whole peoples and great churches. Let not any one think that the very grandeur of the work will exalt and sanctify an unconsecrated person. I have seen instances of this, but it left bitter regrets for early misspent mission years. And I have seen the reverse, where the noble calling had been desecrated by secular, selfish minds. "Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary society.

The confidential instructions of the China Inland Mission have the following words on "Counting the Cost:" "Candidates must be prepared to live lives of privation, of toil, of loneliness, of danger; to be looked down upon by their own countrymen, and to be despised by the Chinese; to live in the interior far from the comforts of European society and protection. They will need to trust God, as able to meet their needs in sickness as well as in health, as it will usually be impossible to have recourse to the aid of European physicians. But, if faithful servants, they will find in Christ and in his Word a fulness, a meetness, a preciousness, a joy and strength that will far outweigh all they have sacrificed for him."

Much that is said here applies to only a part of our missions. But the principle of counting the cost and of complete consecration applies everywhere.

With all this there should be no marked defects of char-

acter, such as extravagance, or impatience, or quarrelsomeness, or wilfulness. Defects which are seen to be merely personal here will often be put down there to the fault of Christianity.

Next comes the *physical* qualification of health. Mission fields vary greatly in their climatic influences, some diminishing, others aggravating, bodily ailments felt at home, while they often create new difficulties. Vitality and powers of endurance are indispensable. No candidate should be finally accepted without a certificate from a disinterested medical man, not his family physician or chosen by him, but appointed by the committee, stating that his constitution and state of health are suitable to the duties of a missionary in the particular field for which he is destined. The same certificate should be required for the wife or children. It is the picked men who are wanted, as for an arctic expedition. I have known a few sad experiences, where men have arrived on the field physically unfit for the work they were about to undertake. After one or two or three years of unavailing struggles they have been forced to return home, time and money wasted, their hearts distressed, their places vacant, their work undone, they themselves disconnected, cut off from opportunities for future usefulness. Some wear themselves out in the first few years of getting ready for work.

Among mental qualifications comes, first, common-sense, absolutely demanded both in itself and as the parent of so many other qualities. It brings self-knowledge and knowledge of others, self-control and control of others. It brings the power of adapting one's self to new relations and conditions, which is required in the missionary as in no other. Piety alone may not fit a man to work either with his

brethren or with the natives; but if common-sense be added he will have little trouble. At home so much common-sense has been organized into custom that we are all largely supported by the general fund, and some men get along with a very slender stock of their own. But on the mission field, where Christian custom is yet in the making, the drafts on common-sense would soon overdraw a small account.

Linguistic talent is one of the self-evident requirements. I have known missionaries who, after years of labor, could hardly construct one correct sentence in the vernacular. They were good missionaries too. Yet I think they would have served better at home. But important as is facility in acquiring a language, it is not so important as tenacity in holding it. To be sure and persistent in this case is more essential than to be quick.

A full academic and theologic training is desirable. I cannot say that it is indispensable, for there have been great missionaries who have had little training and have been mostly self-taught. Yet in studying the growth of mission societies, especially in Germany, such as the Berlin, the Gassener, the Basel societies, one is struck by the frequency with which such societies begin with the principle of sending out untrained men, and the certainty with which, as they gain experience, they make increased demands for educated candidates, until now the requirements of all except the newest enterprises are pretty much the same. The opportunities for self-development which come to the minister at home are largely wanting to the missionary. He must be prepared to cope with the keenest intelligence of subtle heathenism; he must gain not only respect but influence among his European fellow-residents;

he must be ready to teach as well as preach, and in almost any branch. There are few who take this up as a life-work and are otherwise qualified, who would not find their usefulness far more enhanced by the added training than harmed by the delay of a few years in the beginning. And to many a wondrous quickening of talent comes from the mission enthusiasm.* I have known a marvellous development in musical ability and in acquiring languages as the result of this enthusiasm.

As the centre of all social requirements we may simply name *love*. Pity and common-sense will enable a man to get along with men, but they will not give him great power over them. He must *love*, not as a duty, but as an instinct and a passion. It should be love to the brethren, love to the natives, love to the heathen. No one can know what that means until he has been on the field and lived among the natives, whether Christian or heathen. That simple, genial, outflowing love will be the source of a power greater than any he wills or knows. It will be the secret of a beautiful character, and will win men to Christ because they have seen Christ in his servant.

I will name one more indispensable qualification. It is that the one who goes out as missionary should be sound and strong in the faith. By soundness I mean something equally removed from doubt and dogmatism, something neither defective nor protuberant, the clear discernment and ready acceptance of the fundamental, living, working, practical doctrines and principles of Christianity as taught by Christ and the apostles. A shaky theology, one cut off from the main line of doctrinal development, out of tune

* The question of lay-evangelization will be touched upon elsewhere.

with one's time, representing only individual, accidental, or provincial peculiarities, would be a poor tool for the founding of Christ's kingdom in Asia—a far greater hinderance to usefulness, I am convinced, there than in America. Were I in any way to have part in the examination of candidates for both missionary and pastoral service, acting with my present light, I should be far more critical and exacting, far less yielding to eccentricity and immaturity in the case of the missionary than of the pastor. It has been the study of the work on the ground which has brought me to this conviction. The pastor at home has but to continue a work already begun, administering the legacy of the past. He is surrounded, instructed, corrected by the pervading sentiments of Christian communities.

Abroad it is different. The missionary is the founder and master-builder of the native church. It takes the tone of its Christian life, its interpretation of Scripture, the color of its theology from him, and much which might be a harmless deviation at home because counteracted on every side, and discerned in its true nature and results, may prove a germ of mischief and dissension abroad. It is the peculiar, original, and pivotal position of the missionary that brings his need of special soundness in the faith.

There is yet another reason why I should be more exacting in the examination of the missionary than of the pastor. The latter is subject not only to the scrutiny and criticism and advice of his brethren, but to the withdrawal of their fellowship in his association, or at a council upon a change of location. But when the missionary is once on the field it is most important that he should be left to free, untrammelled development of his faith. If he have proved himself thoroughly rooted and grounded in the gospel, sound in

faith and in judgment, he can be trusted to encounter the subtle philosophies of the East, and to shape the theological thought of the new church.

By being *strong* in the faith I mean more than I can begin to say here. The missionary needs to have such a firm grip on the central truths of Christianity that, even should he experience a change in his views on outlying doctrines, he cannot be moved from the centre, holding *that* so strongly that no wavering at the circumference will shake him. He must be strong, not only to defend the faith, but to establish it, impart it, and use it; strong enough in it to hold its essence under every new form, to keep the same firm grasp upon it, though it assume Protean shapes within his hands. He needs to be one capable of seeing the deep meaning in the remark of Rothe, that there is nothing more changeable than Christianity, but that in this lies not its weakness but its strength. More than other men he needs to distinguish between the essential and the incidental, the transient, the historical, and the eternal in Christianity; more than others he needs to know the true proportion of faith. Presenting it on the historic basis, and in the historic development which belongs to himself as a European, an American, a New-Englander, perhaps, he must yet present it in such way as not to fetter but to stimulate the native mind, so that from the start, being rightly founded, it may find its natural Asiatic development, according to the traits of the Chinese or Indian mind, rather than be forever bound to the one-sided peculiarities of occidental thinking.

To sum up: The faith of the missionary should be a *sound* faith, having in itself the promise of life and healthy development; a *positive* faith, not distrusting and consuming itself, but aggressive and dominant in its hold upon

others, persuasive of their minds, and constructive of both character and faith for the new church. It should be a *deep* faith, laying hold upon God; a *Biblical* faith, resting on the foundation of Jesus Christ and his apostles; a *broad* faith, comprehensive enough to include Asiatic as well as European schools of theology; a *simple* faith, suited to the intelligence of a strange people and an infant church; a *reverent* faith, not dogmatizing beyond the limits of Revelation; and a *well-proportioned* faith, placing main emphasis upon the central and fundamental features of the gospel, not carried away by any theological caprice or phantasy.

A sound body, a trained mind, linguistic talent, and common-sense, a rounded character and a loving heart, clear, firm faith, and consecrated piety—these constitute fitness for the mission work. There are degrees in them all, but I am happy to say that I have found on the whole a large fulfilment of these demands among the missionaries I have met.

Last of all, how shall one who is in some degree fit be specially fitted for the mission work?

The European answer to that is different from the American. At Berlin and at Basel, at Islington, London, and at Canterbury, as well as in other places, there are large missionary colleges where young men are taken even in the beginning of their studies and trained for the mission work. This practice, however, has sprung, not from preference, but from necessity. In Germany and England alike the number of university men who have entered into the mission work has been extremely small. From Cambridge, England, only one missionary went forth before the year 1836, and that was in the year 1815. The only way to supply missionaries at all was to train them in a special institution.

This has brought the question of missionary instruction to the front. But after some personal observation I am led to believe that the instruction given at these missionary seminaries is essentially the same as that given in our seminaries, only not so extended and not so good. If men of academic training can be secured, and that is happily the case in this country—where from the time of Nott and Judson and Mills up to these days of Forman and Wilder the colleges have been originators of mission societies and movements—then there need be little difference in the general training of missionaries and pastors.

Yet the choice of such a vocation early in one's course will lead a student to place special emphasis all the way through on whatever lies in the lines of his work. In his exegesis the mission purpose of the Bible will shine out brighter to him than to others. In church history he will bestow especial attention upon the expansion of the church, its relation to pagan systems, its organization in different lands. In apologetics he will ever be asking himself how to adapt the evidences of Christianity to the peculiarities of Buddhist, Hindu, or Mohammedan minds. The comparative study of religions in both their history and their philosophy will enable him to judge how apologetics should be recast for such purposes.

In the study of dogmatics I think the one who is to be a missionary will feel a little more strongly for that reason the need of clearness and largeness of view. He will distinguish a little more carefully between the essential and the accidental in our faith, the local and the universal, while he will ask that somewhere and somehow the science of missions shall be opened up to him and to his co-adjutor, on whose home support he must count. Geography and

travel will become practical and sacred studies for his leisure hours, sociology will prepare him to understand the structure of the strange societies and civilizations which will confront him, and mission biographies and reports will mean more to him than to any one else. Thus he will have, not so much different studies, as different meanings in the same studies. If to these he can add a course of medical lectures, unless he goes to Japan, and the study of Sanskrit or Arabic if he is to go to India or among Mohammedans, and a fair knowledge of sacred music, he will do well. Some experience in teaching is well; also an acquaintance with tools for mechanical and industrial employments. Nothing of that sort will come amiss.

It would be extremely valuable to him if he could take some time to study the history, organization, and methods of leading churches and societies in America and Europe. He is to be an organizer both of mission work and of churches. How full of instruction would he find the study on the ground of the organization of the Presbyterian churches in Scotland, or the comparison of the methods of the London Missionary Society and the Church Missionary Society with one another and with those of American societies! Or some experience of the great evangelistic work of cities, such as New York and London, would show him how heathenism at home is being dealt with. The bitter cry of outcast London, the needs of the submerged tenth, would quicken his care for the more bitter needs of heathendom, the unemerged whole..

CHAPTER III

CHINA — COREA — JAPAN

JAPAN, China, Turkey, Russia, and Great Britain are the five powers that sway the Orient. There is but little outside of their dominion or influence. Two of them are nominally Confucian and Buddhist; one is Moslem; two are Christian. Asiatic Russia is both barbarous and heterogeneous. The other four powers embrace within their rule all the great surviving non-Christian civilizations of the world.

Into this preoccupied domain, however, another rule is entering, claiming absolute sway and universal empire in the name of the King of kings and Lord of lords. This kingdom of God has to-day its great battle-field, to-morrow its final battle-field, in Asia. Work and problems enough are found elsewhere, as in Africa and the isles of the sea. But in Asia alone does Christianity encounter compact, elaborate, venerable, defiant nationalities, civilizations, and religions which, with great vitality and intelligence, dispute its claims and resist its progress.

Therefore, if we would see the work of missions in its greatest intensity and grandeur, and in view of its sublimest coming victories, it is to Asia that we must go, and among the four great empires, excluding Russia, in their oriental dominions. It is a region of which the greater part has already become practically a European colony, a fact deserving to be borne in mind.

Such was the conclusion of a pastor in the city of Syracuse, N. Y., when, in the spring of 1886, the way opened for a two years' study of the work of the church in evangelizing the world. He surmised that this mission work must have greater breadth and complexity, and also a far closer connection with home life and labor, than is usually supposed. He believed that, as this century of experiments closed and the science of missions became fully established, there would be need of a more intelligent sympathy and a more active and varied co-operation on the part of the church at home with the church abroad.

Therefore I set forth to study on the ground and by personal inspection modern missions in the Orient.

In this journey I went out uncommissioned and alone. I paid my own bills and drew my own conclusions. I carried circular letters of recommendation from the five or six Mission Boards, as well as from Roman Catholic functionaries. But the only introduction to the missionaries found necessary was an interest in their undertaking. I inspected work of all the leading denominations, including the Greek and Roman churches, and of five or six different nationalities. I saw them, not in the dress parade with which they greet officials, and which, responsive to demand, they are apt to assume in missionary periodicals, but in their every-day attire and at their common tasks.

I entered upon this journey with one invincible prejudice, a prejudice in favor of obedience to the Lord's command to preach the gospel among all nations. Apart from this, my mind, so far as I can judge, was free from bias in favor of any particular method of accomplishing this purpose. I came home with a far clearer understanding of the principles and aim of this work, a far better appreciation of

the need of it, its difficulties and its grandeur, and an increased esteem for the men engaged in it.

To be dislocated from the environment of a lifetime and suddenly thrust into the midst of a people of uncouth aspect and unintelligible tongue is an experience long to be remembered. The yellow skin, the almond eye, the bridgeless and diminutive nose, the beardless face, the shaven head and dangling queue, the blue cotton garments, flowing robes and baggy trousers, the mushroom hat and gunboat shoes, the inexpressive countenance and demeanor, and the backhanded way of doing everything — when we see these outward signs there can be no doubt that we are among the Chinese. But it is a very different thing to see a Chinaman, and to be dropped down in China. It is no longer the Chinaman who is the oddity and intruder. It does not take long to discover that you are the interloper and great exception. You find that you are thus regarded, until you begin to regard yourself in the same light. The former oddities have become ubiquitous and normal. They swarm about you. They seem to rush in upon you through every pore. You see and hear and smell and breathe nothing but Chinamen. The whole three hundred and three millions of these beings seem to weigh you down and crush you. Are these the men whom our brothers are sent out to convert?

Gradually you discover that back of these strange phenomena — for a Chinaman is a phenomenon — strange laws and forces are at work, moulding all these elements to uniform results. So, by degrees, it dawns upon you, with sometimes overwhelming force, that you have not merely entered among a countless mass of strange human beings, but that you are face to face with an alien civilization, vast, complex, mysterious. Wonder grows to amazement, curios-

ity to awe, when you learn that this is in many respects the most remarkable civilization the world has known. Its antiquity seems like that of the eternal hills. The beginnings are lost in the darkness of early Arcadian and Egyptian days. It saw the empires of the ancient world blaze up in all their brief brilliancy — Babylonia, Assyria, Persia, Greece, Rome, Israel — it saw them die out and pass into oblivion, but it went its way unchanged. "And while the Britons still wore skins, the Chinese wore silks."

Twenty-four hundred years ago Confucius put his sanctifying touch upon the customs and institutions of the time, already ripe, and everything seemed to crystallize into eternally abiding forms whose sacredness only increased with their antiquity. A few inventions have been added. The substance of life is the same as then.

But this civilization is not only ancient, fixed, elaborate. It has made itself supreme throughout Eastern Asia. While not possessed with that land-lust that has burned in western nations, the Chinese empire is second only to Russia in size, and is first of all in numbers. Over a territory one third larger than Europe, one will rules all those mighty millions; one type of civilization is stamped upon them all. But the dominion of the Chinese mind extends even further than the rule of its will. Corea is bound by only the slightest ties to the empire, yet if you go up to the capital, Seoul, you find yourself in a Chinese atmosphere. Customs, language, literature, and society are saturated with Chinese influences.

Until within a few years it has been the same in Japan. That remarkable country, which, happier than even England in this respect, has never permitted an invading army to land upon its soil, has yet been for centuries under the mas-

tery of Chinese civilization, which flowed upon the land through Corea, and found everywhere a ready and appreciative, though by no means slavish, acceptance. Their classic books are Chinese. The words and characters of the Chinese language are as largely incorporated into their own as those of the Greeks and Latins into ours. Their art is sprung from Chinese or Corean sources, and their ethics are those of Confucius.

Nor is this so ancient and dominant civilization of China in any sense effete. There is much, indeed, in first appearances to suggest this. There is a dirty, dingy, decaying look and an offensive stench about cities, roads, and buildings, whether houses, temples, or palaces, which seem to tell of an empire mouldering away. There is an official corruption, too, which can be compared only to that in Turkey, and even that is probably not so systematized and universal. China seems one huge sponge, where every man is equally sure to be squeezed and bent on squeezing. Yet the grip of custom is only tightened by age, and the power of the central government is ever increasing. If left to themselves, there seems no reason why this vast empire might not go on for the next three millenniums as it has done for the past three. Back of all else lies the keen, strong, persistent mind of the people, their patient endurance, their domestic development and reverence for age and ancestry, their love of order, obedience to law, and confidence in government. They are sound and hardy in body, save where opium has made its recent ravages, and seem to have every business virtue except versatility and honesty. Even the last trait is not wholly wanting, for when a Chinese merchant of good standing says "Put-ee book" — "put my signature down in a book" — he will stand to the contract through thick and

thin. I have been repeatedly assured by business men in China that, in regular commercial transactions, they would far rather do business with a Chinese merchant than with their own countrymen, because they could better trust them.

To all this should be added that the Chinese are, next to the Anglo-Saxon race, the greatest colonizers in the world. The large islands and coasts of Malaisia are being occupied by them; they are flocking into Polynesia and America. Hardy, thrifty, persevering, able to endure any climate in the world, they are to be the great agents for redeeming such lands as Borneo, Sumatra, and other tropical regions, where the white man sickens and the natives only vegetate, until pushed out by the enterprising Chinese.

In no instance have I found myself forced to such a revision of my former opinions and prejudices as in the case of China. The more I saw of this wonderful country the more I was astonished at its resources, delighted with its natural scenery, awed at its past, dismayed at its present, thrilled with hope for its future. Yet the upper heavens are shut to its ken; the lower heavens and the under-earth, the present and the future, are peopled with ghosts, demons, and awful terrors. When you face this compact nation and begin to comprehend the vigor of its resistance, the bitterness of its contempt towards all that is alien, the tenacity of its coherence—you will understand that despairing cry of Xavier, "O mountain, mountain, when wilt thou open to my Lord?"

How vastly difficult for individuals to detach themselves from this system of life, organized, civilized, intelligent, as vital as it is venerable! All possible bonds and forces conspire to hold the members of this mass together—the personal, domestic, social, and civil ties, heredity and environ-

ment, reverence for ancestors and love of country, all desire for gain or fame or affection, common morality, and religion itself. The change you desire means to them not only exile, poverty, persecution, contempt, but impiety to their ancestors, treason to their country, sacrilege to their gods. It makes them outcasts.

In China more than elsewhere in the world, perhaps, the missionary must simply fall back on the sovereignty of God and the omnipotent love of Christ. General Grant, after his visit, said he realized that while progress in the Mississippi valley might be that of the avalanche, in the valley of the Yang-tze it could be only that of the glacier. But Napoleon at St. Helena, looking out on the vast empires of the world, which he had come to know so well, said, "When China is moved it will change the face of the globe."

It is simply the hand of God that can move it, simply his breath that can melt the glacier. In the light of his purpose, what a field this is for missions! what scope for the divine kingdom! Let this people once become God's people, they will spread his rule over Asia and Oceanica, as the Teutons and Celts have spread it over Europe and America. Here are the greatest rulers, civilizers, and colonizers of Asia, with splendid business talents and a genius for associative development. As a Californian said to me on my way over, "We must drive them out or they will drive us out. They have all of our virtues and none of our vices." Referring as he did to business virtues and vices, the statement was almost literally true. Yet with all their attainments there is a certain pettiness, immaturity, and childishness about them which they have not been able to cast off. They are a dull, prosaic, commonplace people. They need the pervading ferment of a divine life. It seems as if China had been

waiting all the centuries for the Lord Jesus to come and call out, "Man, I say unto thee, arise!"

There are three stages in Protestant missions in China. The first is from 1807—when Dr. Morrison went out to Canton and Macao—to 1842. The walls of the Chinese Jericho rose impregnably before the missionaries in all those years. They could not march about them nor even blow their trumpets. They sat outside China, in the Malaisian peninsula and islands, waiting for an opening to be made, learning meantime how to blow their trumpets. It was wholly a time of preparation.

But in 1842 English gunboats made breaches in the wall. Five treaty ports were thrown open, Canton, Amoy, Foochow, Ningpo, Shanghai.

Then came the second or treaty-port period of restricted beginnings. Foreigners were prohibited from going into the country to propagate religion, and were huddled together at a few points along the coast. They stood in the open gates, but could get little further. The wall had not fallen.

Early in the sixties, however, it tottered and tumbled through its whole length. Remember that the worship of heaven had hitherto been confined to the emperor, without a substitute. Then listen to these words of the treaty, as to the blast of the demolishing trumpet: "It shall be promulgated throughout the length and breadth of the land that it is permitted to all people in all parts of China to propagate and practise the teachings of the Lord of heaven, to meet together for preaching the doctrine, to build churches, and to worship."

The third period opened about 1865, when the various societies intrenched along the outskirts of China began to move into the interior and to make their labors as universal

as was the Chinese tolerance. For twenty-six years this period of general aggressive work has continued. The main results already attained are the direct fruits of this work of a quarter of a century.

No country in this world is harder to understand and describe than China. The immense distances, the slow travel, the bad roads, the language—a miracle of unintelligibility and a marvel of diversities—make progress slow in journeys, study, or work. Long inland tours we shall have no time to take, but in our rapid trip we shall catch glimpses of certain shining points and centres of mission work. Here, far in the north, close to the Great Wall, is Peking, imperial, official, Tartar, diplomatic, final centre of all civil-service examinations, seat of the new imperial university, which is manned by western professors and headed by an American ex-missionary, President Martin, near Tung-cho, the seat of our own college; Tientsin, commercial emporium of the north, residence of that Bismarck of China, Li Hung Chang, and distributing centre for all the northern missionaries; Chefoo, the sanitarium of China; Shanghai, the great centre for foreign trade, the model settlement of the East, with its English and French municipalities. South of this we pass along by coasting steamer to Ningpo, Foo-chow, and Amoy, Swatow, and Canton, with Hong-Kong. Thus for about 2000 miles along the coast, from the Chinese Wall to Hong-Kong, there runs a continuous line of mission stations and out-stations. Now from Shanghai, at right angles to this coast-line and from the middle of it, for 1500 miles up the Yang-tze River —the Mississippi of China—runs another line with very few breaks. We can easily follow this line, as I did, for 700 miles, travelling on a luxurious Hudson River steamer as far as Hankow, the Chinese St. Louis, where ocean steamers

take their cargo of tea. From these two base-lines missionary laborers move ever farther onward and inward into Shansi and Shensi, into Honan and Hupeh and Hunan and Szechuan and the other provinces.

The province of Fuh-Kien was one of the first, as it is one of the best, occupied. I visited its two chief ports, at each of which about twenty missionaries are stationed, with perhaps ten others in the whole province, or fifty for a population of fifteen millions. Foo-chow, for natural scenery, is one of the most beautiful cities in the world. In 1846 it was entered by the American Board, in 1847 by the American Methodists, in 1850 by the Church Missionary Society. The work of the last society seems thus far to have been more fruitful than that of the American Board. In the thirty years from 1850 to 1880 eleven missionaries had been engaged in the work. During ten years of this time there were only two male missionaries on the ground; during fifteen years only one; never more than three. Eleven years passed without a single convert, during which interval two missionaries died, a third just as the first-fruits were being gathered, and a fourth later on. There were repeated and bitter persecutions of the converts. But in 1891 there were 8500 Christian adherents, nearly one-third of them being communicants, scattered among about 150 stations and out-stations. What immense results flowing from the guidance of a few consecrated men! In the tenth year, "without one single conversion or prospect of such a thing," the home committee were on the point of abandoning the field. It was only the importunity of Mr. Smith, the sole missionary, that prevented the change. As that very tenth year was closing Mr. Smith wrote home, "I hope that a brighter day is about to dawn upon us. There are three

men whom I really look upon as honest inquirers." Men who compute the cost of converts would be stunned at the expenses of those ten years, and no converts, only three inquirers. It was medical skill that both sowed the seed and reaped the first harvest, gathering in four converts the next year. Yet of these four, three afterwards fell away from the faith. As the work grew, it was mainly spread by the natives. There are now over 100 paid workers and as many more volunteers. Most of the converts are from the country and very ignorant; ignorance, uncleanliness, and irreverence being specified as the three greatest evils. But in 1873 the native Christians, at a gathering of all their congregations, resolved that every adult Christian, whether baptized or not, should be required to give at least one cent a Sunday for the gospel. And just at the time of my visit came the noblest development of all this work. Early trained in self-help, these Foo-chow Christians began to ask what they could do to help others and prove by foreign-mission work that they were a true Christian church. Natives of all missions were united in the plan. Among them was the well-known Mr. Ahok, recently called from earth, a Christian Chinese millionaire, deserving to be ranked with any of our Christian merchant princes. Corea was suggested as a good field. I found him just returned from spying out the country. He brought back a bunch of grapes of Eshcol, and told the people to go up and possess the land. They sent out two of their number to occupy it for Christ. But the work seemed hard and the soil barren. They grew discouraged and came home, reporting that the grapes were sour and the inhabitants giants, in whose sight they were but as grasshoppers. But the people of Israel — I should say of Foo-chow — said, "We will send up taller men, who can reach

the grapes and match the giants." These bigger men are still there, plucking ripe, sweet fruit from the spreading vine. Here, then, the Foreign Mission has built up a foreign-missionary church. The circle is complete.

Work of quite different sort goes on in the province of Shantung, in the north. Some twenty years ago, Dr. Nevius, of the American Presbyterian Mission, who had become dissatisfied with seventeen years' experience in Ningpo and vicinity, began work in Central Shantung on another plan, and without a native assistant.* For five years he toured over the same ground every spring and autumn, and for five years had not a single convert. There are now spread through the department of Ching-Chow-Foo, in connection with the co-operating English Baptist and the Presbyterian Mission, over 150 stations, with 4000 converts. Among all these there is not one pastor in the modern sense of the term. Twice a year Dr. Nevius made a tour among all these stations, accompanied by his one paid native helper on a salary of less than five dollars a month. The stations are intrusted to the care, not of preachers, but of leaders, who are simply brethren among brethren, pursuing their calling as before conversion, and superintending the instruction and worship of their companions. In the summer and winter these leaders journeyed 200 miles, to Chefoo, where they spent six or eight weeks in a Bible Training School, under the care of Dr. Nevius and Dr. Corbett, and then returned to impart to their own people what they had learned. The entire expense of the work of Dr. Nevius for the year 1885, the year previous to my visit, apart from his own salary and itinerating expenses, was a trifle less than

* Dr. Nevius has recently been called to a heavenly service.

$300. Thus, in his own words, "Experience in China shows that now, as in the early history of the church, Christianity may be speedily and widely propagated by the spontaneous efforts and silent influence of private Christians." A large proportion of the stations established in other parts of Shantung province have also originated without the use of native paid agents. The next step after this tentative organization under leaders is to ordain elders. There are nineteen such churches in the Presbyterian Mission. No one is employed who has not already shown zeal in voluntary evangelistic labor.

In all non-Christian nations, and nowhere more than in China, one learns to question the motives of those who come as inquirers. Much as this uncertainty is charged against missions by their foes, none recognize it so keenly as the missionaries. "I suspect every Chinaman who applies for baptism — every one," said the Scotch missionary, Dr. McKay, to a visitor who was itinerating with him. "There may be a quarrel between him and his neighbors, or a rich man may be oppressing him, or there may be a lawsuit pending, and he thinks that by joining the church he will get help from the foreigner, or at least he will see that one of his members gets fair play, and the advantage, if there is any." Yet with the full knowledge of all this, Dr. McKay reports in his mission, now fifteen years old, 2546 baptized, two native pastors, thirty-eight stations, thirty-eight preachers. He says: "If the church in North Formosa was now left without foreigners or foreign help, I believe it would grow and prosper. The people know enough of the gospel to appreciate it, and at each chapel they would manage to find sufficient to support a preacher, so that he might give himself wholly to the work of preaching and teaching."

Besides such difficulties as are common to all fields, there are others peculiar to China. Their national pride, their patriotism, conservatism, and superstition combine to make them hate innovations as equally insulting, treasonable, impious, and dangerous. Their unreligious nature at once hinders a response to the spiritual appeals of Christianity, and permits them to worship with equal zeal at different shrines. Their self-righteousness quenches the sense of sin and also such religious longings as one finds in India. Their mercenary spirit prompts them to serve the Christian's God purely for pay, or, as a missionary put it, to become the compradore of a church just as they would be the compradore of a business firm. Their imitative ability enables them to learn their lesson quickly and to preach with zeal and skill from love of nothing but money. This is the great difficulty with native preachers. Buddhism, in which only the priests are full Buddhists, has taught them that one who takes up a religion should make his living from his religion, and they are only too apt to become Christians in order to make their living from Christianity.

COREA

Cross with me now to that strange country, Corea. Land at the open port Chemulpoo. Ride twenty-five miles over mountains and across rice-plains on a Corean pony, so low that your feet almost drag on the ground, into the beautiful, filthy capital, Seoul. What do we find there? A people of eighteen millions, in a land full of undeveloped resources, tributary from time immemorial to China, influenced by Japan, terrified by Russia which longs to seize it, but struggling for independence. It is divided between Progressionists and Seclusionists, with practically no religion save an-

cestor worship, and is now accessible to Christianity. We find Presbyterian and Methodist missionaries—a few of them—tremendously overburdened by work. They are the king's and queen's physicians, heads of the royal hospital and orphanage. Three Christian men from Union Seminary, nominated by our government and paid by the Coreans, have charge of the government school. An American is foreign adviser to the king. The laws against Christianity are still unrepealed, but the one convert whom I found there five years ago, seemingly in danger of his life, has now a companionship of between forty and fifty. After but three years' labor, a native church was formed with twenty-two members. Now there are at least two churches, and we read of the Coreans celebrating the week of prayer with the rest of Christendom. There has been nothing like this heretofore in Asia. It seems as if Corea might be won even more rapidly than Japan. The secretary of the embassy, recently in this country, is Dr. Allen, a former missionary, and one of my hosts. The common people are poor, oppressed, simple-minded, friendly to foreigners. But to have only a dozen missionaries for these eighteen millions is a reproach to Christendom.

JAPAN

The fascination which Japan justly exercises over the general tourist rises to inspiration if that tourist is a Christian seeking signs of his Lord's kingdom. The sight corresponds to one's dreams of apostolic and apocalyptic times, in which we see great kingdoms uprooted by the grain of mustard-seed, nations born in a day, and the Son of Man coming on the clouds of heaven in all his glory.

Step with me from the California steamer to the first

Asiatic soil at Yokohama. It is late Saturday afternoon. Early the next morning let yourself be whirled by these swift human steeds in that wonderful jinrikisha along to church. If you have eyes to discern the significance of small things, you shall have this morning a glimpse into the future of both Japan and Asia. The building is called the Union Church, and is of common European structure. At eleven o'clock Missionary Knox will preach to an English audience. It is now nine o'clock. As we enter, a native usher greets us and shows us to a seat. We find ourselves the only foreigners in a Japanese congregation of 400. They sit there with grave decorum, as if Christianity were their ancestral religion. We rub our eyes to waken from a dream. Are not we the heathen, the ones to be instructed? How graceful and stately the pastor in his native dress, whose flowing folds put our clerical robes to the blush! How awkward the assistant, also Japanese, but clad in European sack-coat and trousers, which in these surroundings look like relics of barbarism! How strange the familiar tunes sung in an unknown tongue, under the leadership of that choir of girls drawn from a mission school! How attentive the swarthy listeners, how earnest and practical the discourse! How affecting the ensuing baptism, by their own countryman, of nine men and women, just renouncing their former beliefs for Christ, and of three children brought there by their Christian parents, themselves just emerged from darkness and error! Twenty years ago there was not a church in all this land, and hardly a convert, while Christianity was a prohibited religion. Now this church has all the solidity and maturity of age. It so happened that my companion, when I made this visit, was a Chinese just returning from Washington, where he had been interpreter to his uncle, the Chi-

nese minister. We had found him on the steamer an intelligent, genial companion, an agnostic Confucianist, and thoroughly sceptical of the progress of Christianity either in China or in Japan. But he was apparently no less affected than I at the sight of this large assemblage of Japanese Christians worshipping God in the same way as he found Americans doing in Dr. Gurley's church in America. One such sight as that is argument enough for the possibilities of Christianity in Asia. A truth flashes upon us here which I predict, as we see more of the mission field, will grow clearer and clearer; the truth that, after all, Christianity is an oriental religion. Perhaps, too, the query may come to us whether we occidentals are not the tyros and blunderers in our comprehension of it, while the Asiatics may at some time resume their leadership in the kingdom of God.

One month spent in Tokio and Yokohama will fill us to the brim with signs and proofs of the coming kingdom. With a missionary friend we may flit on Sunday from church to church, in buildings small, rude, and primitive, but crowded with native Christians, seated on their mats, men and women apart, and led by native pastors who are wholly or largely supported by native offerings. What gifts of continuance in prayer or preaching those pastors have, only surpassed by the gifts of audience which their hearers possess! In the week we pass from school to school, built and taught by missionaries and natives. We spend the Commencement season there, seeing a public hall packed for the Christian exercises of graduation at the Union Seminary of Tokio. We sit as honorary members in the Presbytery of Tokio, where the stately pastor from Yokohama is moderator, where three-fourths of the members are Japanese, who are also the aggressive element, the few missionaries being conservative and cautious.

We meet some of the Presbyterian pastors socially at the house of Missionary Miller, a house large and elegant enough to make hostile critics gnash their teeth, but a house built entirely with the private money of one who has consecrated himself and all he has to the cause of Christianity in Japan, and who makes his home a social and business centre for the broadening Christian life of Tokio. He has since given this beautiful home to be used entirely for the extension of Christian work.

Next to our first sight of a Japanese Christian congregation will stand, I think, a conference with some other native pastors in the home of one of their number. Our host is Pastor Kozaki, then at the head of a young, flourishing church in Tokio, now principal of the Doshisha at Kioto. We reach his house, by appointment, at eight o'clock in the morning. At our knock the door of the little bird-cage opens. Our shoes are removed and placed beside a row of wooden shoes. In stocking feet, we mount the slender staircase to the upper room. At half-past seven this bright morning they have gathered for their regular weekly prayer-meeting. Now they are ready to confer with us as to the kingdom of God in Japan. One of them is a Methodist, one the editor of the Japanese *Christian Weekly*. One is Pastor Harada, who since then has been studying at Yale Divinity School, and is now pastor of the leading Tokio church. The others are Congregational pastors from Tokio and its vicinity. We are the only Europeans. The room is bare. They resume their excruciating attitude of sitting upon their heels, but invite us to sit more conveniently, cross-legged on a cushion.

What vivid memories arise of that morning conference with some of the first converts, now leading pastors in Ja-

pan! It is the day of the origins of Christianity. The church was not then half as old in Japan as Jesus was in Palestine when he began to be manifested to men. These first converts are the apostles and church fathers of Japan, yes, perhaps of Asia. They are men of strong and independent character, who of their own accord have brought Congregationalism from the south into Tokio, a Presbyterian field, and who call their churches Independent rather than Congregational. These churches are fully self-supporting, and glory in their freedom.

There are important inquiries to which such men can give answers worth seeking. Pastor Kozaki acts as interpreter, while I put questions as follows, after which they discuss them for two hours: 1. How soon may we expect to see Japan adopt the form of the Christian religion? 2. What possibility is there of the establishment of a Japanese State Church? 3. What is the prospect of a speedy and general outpouring of the Holy Spirit? 4. What motive in Christianity appeals most readily and most strongly to the people of Japan? 5. What advantages or disadvantages has the Roman Catholic Church in its work in Japan? 6. What will become of the property of the temples as their worship declines?

Of the answers, given with great caution and sagacity by the Tokio pastors, both Presbyterian and Congregational, I will only say that they have furnished me the key for the understanding of much that has since happened, as well as for my estimate of the future.

Two other contrasted scenes will, perhaps, best serve to show the actual state of mission work in Japan.

Late in July we leave the flat, beautiful, malarial rice-plains of Kioto, and seek a refuge from the oppressive heat

of South Japan on the slopes of Mount Hiyeizan. It towers 3000 feet above the city, and has long been held a sacred peak as the home of monkeys, monks, and Buddhist temples. But while many of all three have decayed, our missionaries have secured here a site for a camp with bamboo water-pipes distributing supplies drawn from a spring that bubbles up under one of these Buddhist temples. As we rise into the cooler air near the summit we come into noble forests, scattered about in which are the white tents of our friends. We hear familiar names—DeForest, Allchin, Berry, Gulick. Each has chosen a secluded or sightly spot apart by himself, yet near to the others. Japanese friends and servants flit from tent to tent. The ancient pilgrim paths to the shrines remain, even the great print of Buddha's foot being shown, and many a walk to the old temples, to springs, or to the peak is planned. The highest point in the camp is occupied by the chapel tent, where on Sunday our working brethren listen to the gospel from the lips of an American pastor. This camp is the vacation home of the missionaries. Here many of their burdens are rolled off, while they make fresh studies and new plans for the future. Hither the native brethren, left in charge of the work in the plains, make a pilgrimage for advice in perplexity. Here we have sweet communion with our brothers and sisters, who have given their lives to this work, and learn many a secret of missionary trials and joys, which finds utterance only in the relaxation and confidingness of these quiet hours. And here next week, the first in August, is held the annual meeting of the Japan Mission, with its reports, discussions, and plans for the coming year. This is Saratoga and Pittsfield combined, the native home society and the foreign society being alike represented.

Let us leave, however, on one of these hot days and drop down into the steaming plain, reaching Osaka on Saturday evening. We appropriate one of the empty houses, whose owner we have just left on the hills. As we pass through its deserted rooms we feel the need and the preciousness of the home objects treasured there—the pictures, the books, the piano, the knickknacks—so many reminders of distant Christian friends in a foreign land.

Next day the servant draws us to church in the jinrikisha, leaves his vehicle at the door, and comes in to the service. Everything is native. Pastor Hori greets us and interprets our discourse. Now we are in Christendom again. But that afternoon we meet a man, a hero, who is one of the best exponents of Japanese Christianity. He has dragged himself from his bed in the hospital to come and dine with us. A rare, pale, sweet, strong spirit. He seems near the other world. *Now* he is there. Then he was still claimed as pastor by his church, though for months already disabled. This is Mr. Sawayama, whose life is written and placed beside that of Neesima as one of the martyrs of Christianity in Japan. He came to Ann Arbor years ago, among the first group of those who rushed forth to the gardens of the Hesperides, the new fields of western learning. He came as a Buddhist, he returned a Christian, seeking to serve his Lord and his people at once. The government desired his services, and the path to distinction was open. But a little band of native Christians had been fired by the enthusiasm of their American teacher. Why should not they have a self-sacrificing, self-supporting church, independent of foreign subsidies? If only they could find the self-sacrificing pastor! They called Sawayama. They could offer for his support six dollars a month. He declined all other

proposals, accepted their terms, and became the pastor of the first never-subsidized, ever self-supporting church in Japan.

And now, after a few years' work, this tenant of the hospital was the outcome of it all. But not all the outcome. There were in 1891 in Osaka five independent Congregational churches, three native ministers, four evangelists, 1208 members, and eight Sunday-schools, with 960 scholars. The contributions amounted to $3523 a year. Sustained by one or all of these are a hospital, a dispensary, four English schools for young men, and one remarkable boarding-school for girls, built, supported, controlled, and, for the most part, instructed by Japanese. Besides this should be mentioned mission work in a dozen places in Osaka, with its quarter of a million inhabitants, and in a dozen neighboring towns and villages. So much of outcome was already manifest. And the Christian city of Osaka that is yet to be will look back to Mr. Sawayama's short life as to one of its primal sources. He gave himself; he walked with God, and having done his great work, he was not, for God took him. But the work goes on. It is such instances as this that give faith for darkest hours and longest years of mission work. They do not come often, but when they do occur they are typical and conclusive of multiplied approximative possibilities that shall fill the church. Our friend Ahok, the Christian millionaire of Foo-chow, and Sawayama, starving pastor at six dollars a month at Osaka! This Chinese and this Japanese now commune together in heaven, and speak of their lands that shall be Christianized by their own countrymen, each country, perhaps, locking in with the other for mutual aid in their common work.

The history of Protestant missions in Japan is short. They

were preceded by Roman Catholic missions, which have left heroic tales of martyrdom and a few thousand nominal Christians, yet little else. Had they left the Bible behind them, the reopening of Japan might have shown us the same sight as we saw in Madagascar, closed under somewhat similar circumstances—a living, thriving, indigenous church. Yet even as it was, many descendants of the first converts have been discovered by the Roman Catholics. They had no foreign priests or missionaries with them. They were almost entirely ignorant of Christianity. They worshipped the picture of the Christian's God. Hardly anything but the name has survived. A French priest in Kobe told me of finding that the rite of baptism had been transmitted from generation to generation in these Christian communities, being administered by the patriarch of each people, who handed down to his successor the secret formula of baptism. After much persuasion one of these patriarchs was induced to confide to my informant the formula with which he had been baptizing for many years. What was his horror to find that the formula had been corrupted! Not in the name of the blessed Trinity, but in the name of the *Holy Jerusalem*, had whole generations of Japanese been baptized. "Will your church recognize such baptism as valid?" I asked him. "Ah no," said he; "the church must have its rules. But then God is a good deal kinder than the church."

That God cares for his church was shown in Japan, for about two centuries and a quarter after the capture of Hara Castle Commodore Perry sailed into Tokio Bay, and with him came Christianity. Fourteen years before the fall of Hara Castle that is, in 1624, all foreigners, except Dutch and Chinese, were banished from Japan. "By the century of intercourse with European nations," writes an author,

"she had gained the knowledge of gunpowder, firearms, and tobacco smoking; the enrichment of her vocabulary with a few foreign words; some additions to her familiar forms of disease, and an inveterate hatred of Christianity. Content with these acquirements, and desiring no more, she retired from public gaze. The curious cabinet which had so suddenly opened, and into the secret drawers of which the eyes of Portuguese, Spaniards, English, and Dutch had so eagerly pried, was as suddenly locked and the key hidden carefully away for upwards of two centuries."

The first stage of mission work began in 1859, when four ports were declared open, and three American societies made an entrance. These were followed in 1860 by the American Baptists, in 1869 by the American Board, in 1873 by the American Methodists. The first period was one of suspicion, danger, hatred, and persecution of foreigners. Christianity was still forbidden. The language was to be mastered, the hearts of the people gained. Little direct work could be done, except in teaching schools. Unfortunately, too, some positions of importance were assigned to foreigners who were intensely hostile to Christianity; yet there were providential indications of coming good. Many of the leading Congregational pastors to-day are the graduates of Captain Janes's school. This American gentleman, employed as a school-teacher at Kumamoto, in Kiushu, led many of his students to Christ. The history of their conversion and persecutions would make a thrilling volume. More than thirty of them, called the Kumamoto band, entered the Doshisha at Kioto, and soon after joined the church. Twelve of them graduated from the theological department in 1879, and are now leading in educational, pastoral, evangelistic, and literary work.

Another American, Mr. E. Warren Clark, was engaged as a teacher of science at the city of Shidzuoka. Arrived in Japan, he found himself forbidden to teach Christianity by the offered engagement, and bound to silence for three years. He had spent all his money, and was urged by many to sign the agreement; but he refused. Unless the clause were struck out, he informed the government that he must decline to go on. "It is impossible," he added, "for a Christian to dwell three years in the midst of a pagan people and keep entire silence on the subject nearest his heart." The clause was struck out. He began the very first Sunday he was at Shidzuoka, and conducted a Bible class the whole time he was there. When transferred to Tokio he held three Bible classes every Sunday for the benefit of different classes of students.

With all the labor of missionaries and teachers, the first convert was not baptized until 1864. This was Yano Riu, the teacher of Mr. Ballagh. Up to the spring of 1872 only ten converts had been baptized in thirteen years. The first Japanese church was formed by Mr. Ballagh in 1872 with eleven members.

With this event the second and present period may be said to have begun, when the whole country was practically laid open to evangelization.

Since the above was written, Japan has fully come for the first time to an intense consciousness of itself as a nation. It has become distrustful of western nations, and deeply resents the ex-territoriality that marks it as only a semi-civilized land. This spirit has naturally appeared in the churches, and has led to many severe criticisms of missionaries. Added to this, the transition that Christian lands are undergoing theo-

logically has manifested itself there, and has given rise to earnest desire on the part of leading Christians to examine for themselves the grounds of faith, and to adopt their own creeds in the place of those that are carried to them. These causes have checked the numerical growth of Christianity, but the spirit of Christ and his teachings are affecting every department of life in the whole nation.

CHAPTER IV

INDIA

Amid great varieties of scenery and dialect, China, the more we understand it, presents itself to us as homogeneous and united in all its vast population, territory, and history.

On landing in India the first impression of oneness is yet stronger. The monotony of those vast plains seems to repeat itself in the life of the people. But even before you have penetrated to the Ghats in the south, the Vindhyas in the centre, or the Himalayas in the north—these amazing breaks into the monotony of the plains—you will have discovered that many seeming resemblances among the people are only apparent. Hinduism, it is true, spreads a veil of similarity over the greater part of India. But lift that veil and what diversities are disclosed!

The 280,000,000 who inhabit the favored central southern promontory of Asia, corresponding to the position of Italy in Europe between the Spanish and the Greek promontories, do not constitute one people even as nearly as do the inhabitants of Europe. There, common ideas, a common law, and a common Christianity have produced common social traits and affinities. India, like Europe, is a continent rather than a country. But it is a continent of incoherencies, a mere geographical expression in fact. It is a whole world in itself, full of diversities, contrasts, and mutual repellancies—more like the old Roman world, which

gathered all the odds and ends of creation within one net, than anything else we know.

I emphasize this fact because no statement I had ever read or heard had given me an adequate idea of the heterogeneousness of India. I learned it only in journeying up and down and to and fro through that vast congeries of lands and peoples. Once learned, I found I had in it the key to the history, and especially to the mission enterprise in that world of India.

Ethnology you must study here as you would study geology. Race strata are superimposed one upon another in every possible variety and combination, now buried deep, now breaking through, contorted and erupted. Speech fossils abound in every variety. There are signs of great historic subsidences and cataclysms. Over the whole surface are spread striations and erosions and diverse mental and social marks of the glacial epoch when vast ice masses from the north overspread the country, grinding and levelling and crusting the land with the sweep of Brahmanism which held India in its mighty grip.

Now into this so strangely stratified mass of nationalities piled horizontally one upon another, conglomerated each with the others, there is introduced a new divisive force which cleaves society vertically, and splits it asunder by many fissures and chasms, even as the glacial ice is rent. It disintegrates society, yet at the same time reorganizes and reconstructs it on a new system, the cellular system building it up around a great variety of new social centres, each group being nucleated within impassable partition walls, yet all at base compacted into one solid mass.

This strange principle, as cohesive as it is divisive, which at once triturates and cements Hindu society, is what we

call *caste*, which has no parallel in any other land. The old fourfold caste-division of the books is largely fanciful and almost useless. Caste, as we find it in India, organizes a thousand mutually repellent social units, yet dominates them all with one idea. It springs not from one force, but from many, all of which are concentrated on one end. Ethnological, political, professional, sectarian distinctions are all interwoven. The sense of social and religious privilege, the prejudice of race and employment, the exclusiveness of trades unions, the limitations of benefit societies —these diverse forces are all combined into one in caste (the devil's masterpiece, as it is well called)—and then the system is stamped with the awful and irrevocable sanctions of heaven.

Once on the ground, you find the Brahmans, indeed, always representing the same haughty claims, the same Aryan blood, usually the same high type of development. But 1886 separate Brahmanical tribes have been enumerated, many of which will not eat or intermarry with one another. The number of tribes, clans, septs, castes, sub-castes, outcastes, religious orders and devotional brotherhoods, these primary social units of India, which at once unite and isolate the people, mounts into the thousands, lowest in the scale being, from their employment, the leathermen, the sweepers, and the scavengers, who are also aboriginal in race. And the lowest are even more tenacious of the distinctions which subdivide them than are those of higher rank.

It is with this caste-power more than with any other that Christianity has to reckon. It has become a religion to Hindus, often the relic to which all religion has dwindled, as in feudal times Christianity frequently shrank to mere

chivalry. "So long as I am high caste," says my Brahman guide in the temple at Tanjore, when questioned as to his faith in the worship of the stone bulls—"so long as I am high caste, I *must* believe."

The servant who attends me to the Karli Caves will fast rather than accept the proffered share of my lunch. "Politeness forbids me to refuse, but my caste forbids me to eat," says the young Brahman student, my railway companion, as he sets the offered food one side.

A government inspector goes into a native school in the Bombay Presidency, which has been furnished with all kinds of European educational furniture, even to the inevitable cane. Just at the side of the master's chair is a great heap of hard and rugged clods of earth. "What is the use of these?" "Oh, sir! don't you see that row of boys sitting at the back, separate from all others? Those are low-caste boys, and I cannot apply the cane to them, because if I did I should be defiled; but if any one of them misbehaves himself, I just take up a clod and throw it at him." Poor brave little Dr. Joshee died a martyr to her attempt to join western training to her native caste. It is this iron system that most dreads the prophetic shadows of the oncoming European life.

Not many years ago the sacred city of Poona was specially guarded against danger of defiling its lordly Brahmans. No people of low caste were allowed to remain in the city, except between the hours of nine in the morning and three in the afternoon. During these hours of midday their diminished shadows permitted the Brahmans to walk the street without excessive fear of defilement from contact. But when the shadows began to lengthen and to threaten, their owners were compelled to leave those sacred men in

peace of mind, and betake themselves and their shadows without the hallowed precincts.

Caste is by no means an unmixed evil. It has features of the trade guild, the knights of labor, the assurance society, and the church. But it is itself a huge shadow, born of hours of dusk, darkening and polluting the life upon which it falls—the grotesque enlargement and caricature of the truth that lies in the spiritual brotherhood of those who are Christ's. What a work for one life, to bear the light to them!

But among these dividing, diversifying, often antagonizing forces, there yet remains one to be considered—the religions of India.

It is true that nineteen out of every twenty in this country are either Hindus or Mohammedans, and that from fourteen to fifteen out of the twenty are Hindus. Yet this fact only hides the diversity. It is not enough to say that there are Hindus, Mohammedans, Jains, Sikhs, Parsees, and Christians in the land! For under the veil of Hindu similarity there still exist all the original varieties of fetich, nature, hero, ancestor, and demon worship. These native religions are largely *Hinduized*, but not removed or truly reconciled; and social customs correspond. Yet Hinduism, like caste, has its cohesive as well as its divisive side. I shall therefore treat it as forming with caste the first of a series of forces which have been steadily assimilating the heterogeneous elements of this Indian continent, and preparing them some day to be one land and one people.

Here I must resort to that accurate and authoritative characterization of experts which I have found best descriptive.

"The religion of the non-Mohammedan population of

India," says Sir Alfred Lyall, "is as a tangled jungle of disorderly superstitions, ghosts, demons, demi-gods, and deified saints, household gods, local gods, tribal gods, universal gods, with their countless shrines and temples and the din of their discordant rites; deities who abhor a fly's death, and those who still delight in human sacrifices. . . . Brahmanism chiefly registers and confirms the customs of lower races. Being itself an inorganic sort of religion, it has never attempted any sweeping reforms of the rude tribal customs, such as are introduced everywhere by Christianity or Islam. The word Hindu denotes no common religious denomination, but comprises a vast multitude of Indians who have for ages been absorbed, beyond all other peoples upon earth, in attempting to decipher the ways of God with mankind and the tokens of divinity."

This is Dr. Hunter's definition: "Hinduism is a social organization and a religious confederacy. Socially, it rests on caste. Religiously, it represents the coalition of the old Vedic faith of Brahmans, with Buddhism on one side, and with ruder rites of pre-Aryan and Indo-Scythic races on the other. . . . Hinduism is internally loosely coherent, but greatly resistant to external pressure."

Dr. Murray Mitchell writes: "Later Hinduism is a jumble of all things: polytheistic pantheism; much of Buddhism; something apparently of Christianity, but terribly disfigured; a science wholly outrageous; shreds of history twisted into wild mythology; the bold poetry of the older books understood as literal prose; any local deity, any demon of the aborigines, however hideous, identified with some accredited Hindu divinity; any custom, however repugnant to common-sense or common decency, accepted and explained—in a word, it has been omnivorous; it has

partially absorbed and assimilated every system of belief, every form of worship with which it has come in contact. . . . Only to one or two things has it remained inflexibly true. It has steadily upheld the proudest pretensions of the Brahman, and it has never relaxed the sternest restrictions of caste. It was in defence of these that it fought Buddhism to the death, finally expelling it from the country, appropriating many of its benevolent features but none of its equality."

In addition, it should be said that the worship of ninety per cent. of the people of India to-day is a worship of fear. The great mass are lifelong victims of a mental disease best called *demonophobia.* Their tutelary gods are those that deliver them from demons.

Counting Hinduism with caste as a first unifying power, a second influence for unity has been the Mohammedan rule of the Mughal line, which, lasting nominally, though not really, for 330 years, established a uniform revenue and land system, and left 40,000,000 of Mohammedans in India.

The third great power for unity came with English rule.

From my own experience I can testify that the *pax, lex, lingua Britannicæ* are mightily binding these peoples together. For centuries Hindus and Mohammedans had been continually fighting, both among themselves and with one another. I travelled three times across the country from Cape Comorin to the Himalayas, and found naught but peace. Where there were soldiers, they were resting in their barracks—though 50,000 of them are English when the full force is there.

The administration of justice by the English courts and collectors I found everywhere honored by the natives, who,

if they do not think their conquerors easy or agreeable, uniformly acknowledge them to be just.

In December, 1886, I attended in Calcutta the second annual convention of the Hindu National Congress, representing political associations all over the country. It was an assembly from many nationalities, languages, and religions. At the social reception I conversed alike with men from British India and various feudatory states—with Hindu, Mohammedan, Parsee, and Christian delegates. With the exception of a few speeches made in Hindostani, the official language used throughout the entire session of the congress was the English language. *Scientia et Universitas Britannicæ* make out the five points of Anglicism about which the new Indian life is forming. Until of late India has never had a history, not only because the Hindus have never had the historic sense to write one page of it, but yet more because they have never had the national life to create one year of it. Far different from China and Japan, patriotism for the country at large has here been an impossible sentiment, and has been usurped by a narrow and fanatical pride in Brahmanical caste or in Mohammedan rule and religion. But now, under British sway, the idea of one country, one people, and one common life is more and more possessing the minds of men, and leading them to a true unity which as it approaches will bring independence as well.

But there is a fourth integrating force which is yet more important and powerful than all others combined. That is *Christianity*.

Hinduism gives but a superficial similarity to wildly incongruous things. Like all heathenism it coagulates rather than integrates. The Mohammedan rule added but one or two touches of likeness. And the main unifying power of

the British dominion springs from the Christian basis on which to a greater or less degree it has always rested. "Christian morality," says Sir Henry Maine, "has penetrated even further than Christian belief, and affects the morality of the modern indigenous literature." And the English administration of justice, which the same writer declares to have been the most powerful of unifying agencies, affording a moral basis from which a new set of moral ideas has been diffused among the population—what is that but the substance of Christianity, wrought out through centuries of growth into the social life of England and Christendom? There is much in the Indian annals of England which may cause her and her friends to blush and to grieve. Yet it is true that more and more as time has gone on her voice has spoken Christianity; that her representatives in India, whether through the pressure of public sentiment at home or more nobly through the purpose of their own hearts, have done Christian deeds and exerted a Christian influence.

See Sir Peregrine Maitland, Commander-in-chief of the Madras Army in 1837, lay down his office and his salary of £10,000 rather than pay official honor to the idol to whom the East India Company has hitherto been officially married! And see the burst of indignation which arose all over England, and finally compelled the Honorable John Company to carry out reforms already decreed!

Once more see Sir John, afterwards Lord Lawrence and the savior of the Punjab, when collector of that province, enforcing the new reforms! See the land-holders come up to him day after day for the new lease they are required to take, and hear each of them as he agrees to it repeat aloud to the Englishman the new Trilogue of the English govern-

ment, "Thou shalt not burn thy widows! Thou shalt not kill thy daughters! Thou shalt not bury alive thy lepers!" the light of Sinai meantime blazing in the eyes of this modern Moses!

The more study that is given to the British Empire in India the more will certain striking resemblances to the Roman Empire appear; and, I will add, the more the conversion of the Roman Empire is studied the brighter will seem the light and hope for this country.

Protestant missions in India still stand in their third period. The first begins with Ziegenbalg and Plutocho in 1705, and closes with Carey and his associates, the last and first being alike under protection of the Danish kings, whose descendants are now near to the throne of England, and may soon wield the sceptre of India. The second period begins in 1813, when India was thrown open to mission work by the labors of William Wilberforce and his followers, and continues until the mutiny in 1857.

Of this mutiny it is truly said that it divides all Anglo-Indian history into two parts. Understand the mutiny and you understand India. The immediate occasion of this catastrophe is well known, but the real causes lay much deeper. The East India Company had been sowing the wind; it was now to reap the whirlwind. It had leagued itself with idolatry; out of this unholy alliance came its death.

Lord Lawrence and his coadjutors were the Christian heroes who saved India to England. And what Lord Lawrence years after said to Bishop Wilberforce on the subject was this:

"I believe that what more tended to stir up the Indian mutiny than any one thing was the habitual cowardice of

Great Britain as to her own religion. It led many to think her atheistical, and so not to be trusted; and others to believe that under a veil of indifference she hid some deep scheme to make India Christian."

The mutiny did its work. First of all it killed the company. That company had been created through the doubling of the price of pepper by the Dutch. It was destroyed, and the grand empire which had sprung up out of those pepper grains came near being lost to England through the grease on the bitten end of cartridges, resented as defilement by both Hindu and Mohammedan. On such small things do great empires swing.

The mutiny also resulted in direct government by England. It brought the needs of India to the front; it abolished compromise with heathenism; it established an official neutrality in religious matters which has proved most advantageous to private aggressive mission work, and thus it opened the present third period of missions, which have ever since assumed vaster proportions, and reaped richer harvests from the former sowing.

To give any general idea of this work in its immensity and variety is quite impossible.

In 1851 there were 91,000 Protestant Christian adherents in India. The increase in the next three decades was at the rate of fifty-three per cent., sixty-one per cent., and eighty-six per cent., making a total in 1881 of 417,000. At the close of 1889 the total was estimated at not less than 800,000 for India, Burmah, and Ceylon, an increase for India alone of probably seventy-five per cent. In 1890 forty general, besides a number of private, missions were at work. These are represented by 816 ordained missionaries. British societies naturally predominated, forty-three

per cent. of the whole number of adherents in 1881 belonging to the Church of England. The Church Missionary Society's operations alone are carried on in fifteen of the great languages of India, besides Sanskrit, Persian, and Arabic. It has its outposts all along the northern frontier, ready to advance into Afghanistan, Thibet, and other unoccupied parts of Central Asia. It is also scattered over all the country.

The American Methodists are concentrated in the north, in Oudh and Rohilcund. It is one of the most vigorous of young missions, and particularly successful in Sunday-schools. Bishop Taylor's work, or the South India Conference, however, is scattered all over the country.

The American Baptists are in Burmah, Assam, and the Telegu country.

The American Presbyterians are in the northwest provinces and the Punjab, besides having a small disconnected Marathi work at Kolhapur. The American Board is in the Jaffna Mission of northern Ceylon, in Madura, and in the Marathi country around Ahmadnagar and Bombay. Tamil is the language in Jaffna and Madura, and Marathi in western India.

The London Congregationalists are mainly in Travancore, southern India, and Bengal; while the Salvation Army I found in Ceylon, Madras, and Bombay.

There is the Arcot Mission, one of the three missions nobly manned and managed by the Dutch Reformed Church. It is called the Scudder Mission, for six out of the ten Americans there are Scudders, and is one of the best examples of a well-cared-for rural evangelistic work. There is the remarkable Telegu or "Lone Star" Mission of the American Baptists. Founded a little over fifty years

ago, for thirty years there was hardly a ray of hope. Thrice the mission was on the point of being abandoned. At length, in 1867, the tide turned, and a church of eight souls was organized. The report for 1886 gives 27,500 church-members.

Land with me, if you please, at Tuticorin, the nearest port in southern India to Ceylon. It is November. We are in the luxurious life of the tropics, shadowed by waving palms, softened by the touch of ocean, cooled by the breath of far-away winter. The missionary quarter, with its English bishop and college and Roman Catholic church, somehow reminds us of the quiet, studious air of Andover or Amherst. If we enter this spacious temple we shall find the Catholics celebrating the mass. At the entrance sit trumpeters, who blow horns at the elevation of the host. Inside on a sand floor, with but one or two benches along the side, are about twenty-five dusky worshippers, mostly women, enveloped in white robes, prostrated on their knees, with heads bent to the earth and rosaries in their hands. Within the altar-rail are twenty-five youths giving the responses. The European priest goes on with his service as usual. There seems a strange intermingling of pagan and Christian elements. It is easy to see that this service may have a peculiar attraction for those brought up to worship the Visible — and also peculiar dangers.

But we ride by rail thirty-six miles west and south to Tinnevelly. What is the meaning of this crowd and excitement at the landing-station? Of these scores of beaming, intelligent Tamils with their gay costumes rushing towards us, headed by pale, white-helmeted Europeans? Why, we have with us Mr. Wigram, Secretary of the

Church Missionary Society of England, and his son, making their official journey of inspection round the world, which just along this stretch happily coincides with ours. They are whirled off to Palamcottah, the head of the mission three miles away, while we follow more leisurely in a bullock bandy. What a sight as we enter Palamcottah—this Christian village on pagan soil, home of the Shanars, or palmyra-climbing caste, who draw out the juice of the tree for drink or sugar! It is arched and festooned with flowers and mottoes of welcome. We have come on a gala-day, in which we may share. We sit at the table with venerable Bishop Sargent, since gone to his rest, then fifty-one years in labor at that place, with only three visits home. For the first time, in the evening we hear the gospel preached by Christian Tamils in their native Kirtan, a chant with low 'cello accompaniment, breaking out now and then into joyous song with full native orchestra. We meet with the bishop and the secretary in a gathering of 200 native helpers, who have come from all over the district for this occasion to tell of their work and get fresh help and instruction. We visit the girls' schools, see the large church thronged at a morning service, then take bullock bandy again and travel sixty miles overnight southward to the great Travancore Mission of the London Missionary Society at Nagercoil.

Now what is the history of this Tinnevelly Mission? How did it come to this ripe, rich fruitage of 73,000 baptized Christians?

In 1775 we may see Schwartz baptizing at Palamcottah a Brahman widow, who soon after builds the first church in Tinnevelly, just about 100 years ago. Then we find a community of 160 Christians in charge of a

native pastor. A Lutheran missionary spends the last nine years of the century there, dying at its close. But the whole country is almost hidden from our eyes until one of the East India chaplains, going there in 1816, finds 3000 Christians dispersed in some sixty villages, under the charge of one native pastor named Abraham. They were mostly mechanics and Shanars, or cultivators of the cocoanut and palmyra tree. Not until four years later does Rhenius with another Lutheran missionary come to the field. Then he blazes through the entire district for nine years, and whole villages place themselves under Christian instruction. The field is divided between the Church Missionary Society and the Society for the Propagation of the Gospel. But in 1835, in the Church Missionary Society portion where he labors, we find over 11,000 Christian adherents scattered through 261 villages. And now to-day in the Tinnevelly district there are under the charge of the two societies 100,000 adherents, or one in eighteen of the entire population in 1500 villages. In about half a century the seed has multiplied itself tenfold.

That half-century has an inspiring history. There is the story of the Christian villages formed by the native philanthropic societies, which purchased houses and lands as a refuge for converts persecuted by their neighbors, and perhaps forbidden by their landlords to erect a place of worship. Among these villages are Grace Village, Gospel Village, and Good Town. Most remarkable was Mengnanapuram, or village of True Wisdom. "Scarcely had it been founded," we are told, "when Rev. J. Thomas settled there." It lay in the midst of a sandy desert, over which the land wind from the mountains swept, parching up the country and enveloping everything in clouds of dust. The natives

called it "saba nilam" (soil under a curse). Mr. Thomas at once dug wells and soon created an oasis. The physical change was typical of the spiritual. Wonderful was the fulfilment at Mengnanapuram of the prophecy that the desert shall blossom as a rose. To-day the finest church in southern India stands in the midst of the village, often containing 1400 worshippers. Both societies had large accessions in the terrible famine of 1877–78. Help was given to all alike, but, as Bishop Caldwell wrote, "the conviction prevailed that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succor."

In one year 20,000 were added to the Society for the Propagation of the Gospel, 10,000 to the Church Missionary Society. In spite of some lapses to heathenism the work prospered. There have been times when a strong missionary force was on the ground. In 1859 the Church Missionary Society alone had eighteen men, each in charge of a district. But now there are no English district missionaries. Several years ago Drs. Caldwell and Sargent were made assistant bishops, one for each of the two societies. The Church Missionary Society has five or six Europeans set apart for educational or evangelistic work. But all the districts and churches are in charge of native pastors, of whom there are one hundred and five. Every year the Church Missionary Society is withdrawing one-twentieth of the amount it formerly paid for native work. Every year the churches are coming more and more to self-support.

Let us next look in upon the Congregational work in the Marathi Mission in western India. It began with the

arrival at Bombay, in 1813, of Gordon Hall and Samuel Nott, just at the time when India was opened to missionaries. But the soil seemed barren, as this later record in the *Missionary Herald* shows: "Twenty years of the existence of this mission have elapsed, and the number of true converts from idolatry has been less than the number of valuable lives that have been sacrificed in the rescue." In 1831 five men and women moved from Bombay to Ahmadnagar. It was in a strange place that they began their work. The English surgeon had established an asylum and hospital for the indigent. Here the poor, lame, blind, and leprous were fed and cared for in little huts or "lean-tos," sloping up against the mud walls of the city. And here the American missionaries began to preach the gospel, with the assistance of Babaji, an efficient native helper. In this despised, sick, leprous community it was that the first fruits appeared. Three of the five workers had been removed by sickness or death, leaving only Mr. Read and his wife. He was himself one morning half despairing when Babaji came up and said, "Sahib, here is a man who wishes to speak to you." It was one of the poor outcasts. "I wish to be baptized," he said. Being asked why, he replied, "I am a great sinner. My mind is very dark, and I wish to be saved through Jesus Christ." In a few months he and two other inmates of the poorhouse were baptized. A few months later Babaji came from his morning visit to the workhouse in an ecstasy of joy. "The poor people come about me inquiring, 'What shall I do?' They are all risen up, have their loins girt, and are ready." Sixteen were soon afterwards received into the church, which was now organized independently of Bombay. Disaster after disaster followed. Mr. Read and his wife were

driven to the hills by ill-health. When they returned in a few weeks they found Babaji dead, their hired house burned, their mud-wall chapel unroofed, their people in despair. But the work went on. Soon schools were established, native pastors trained, the work spread through all the districts north, south, east, and west.

Look at the mission to-day. I found about 3000 baptized persons connected with it, scattered among 250 villages. There were 1776 communicants in twenty-seven churches, all pastors being supported entirely by native money. At Ahmadnagar I found eight common schools with 398 pupils, one station school with forty-eight boys, one girls' boarding-school with 161 girls, 151 of whom were Christians, one mission high-school but a few years old, just blossoming into a college with 290 male pupils, and one theological seminary, of which Rev. Robert Hume, at that time absent, was the faculty.

The tithing principle is applied in this mission and is claimed to be a great success, about all the native helpers giving every month one-tenth of their salary. The great lack here is enough men to push the work forward to a completion of the mission stage.

A peculiar and most instructive work was started by Bishop William Taylor. In the fall of 1871 this remarkable man, who had been laboring as an evangelist all over the world, began preaching through missionary interpreters to the Marathi people in connection with the work of the American Board in Ahmadnagar and Bombay. To his surprise a number of English-speaking people, who came to see the "wonder," were awakened and converted. They called him to be their pastor and evangelist, and soon he found himself in charge of 100 new-born souls. That drew

his attention to the needs of the English-speaking people of India. They are of two classes. First are the Europeans who in government service or in business have settled down in India. Exiles from home and freed from home restraints, they have too often become a reproach to the Christian name they bear, yet have been greatly neglected by all Christian bodies.

The second class consists of the so-called Eurasians, that mixed people born of European fathers and Asiatic mothers —Indian, of course, in India. In Ceylon, in the old Dutch time, they were called burghers; after that, East Indians. There are 150,000 of them in India, mostly in the cities, as well as a constantly increasing number in China, Japan, and all open ports where foreign soldiers, sailors, and merchants have access. This unfortunate class, inheriting, if not, as some claim, the vices of both races, at least not the best traits of either, is apt to be despised and neglected by all. Yet they are intelligent, often well educated, extremely sensitive, and European in dress, language, and modes of thought. If thoroughly trained and Christianized in character as well as name, they might become important agents in giving the gospel to their countrymen. It is this second class that is largely represented in the Taylor Mission.

In accordance with his self-supporting theory, Bishop Taylor declined to be helped or supervised by the missionary committee, while receiving money for a transit fund, and asking ordination of his men from the bishops. The sainted George Bowen, before that connected with the American Board, and Dr. Thoburn, connected with the North India Methodist Mission, both joined the Taylor work, which soon received the name of the South India Conference. In the course of fifteen years it has spread all over

India, and as far away as Singapore. It has occupied most of the large cities, and thus secured important strategic points for future usefulness. In the conference of 1886 it reported twenty-seven churches scattered through India unaided by foreign money, ministering to Europeans, Eurasians, and Indians.

There can be no question of the usefulness of the work. Yet whenever I met its representatives I found them overburdened, sometimes half-crazed, by the double labor expected from most of them, constantly preaching in English and managing English churches, yet continually called upon also to preach and work in the vernacular among the natives, and frequently supported by salaries which gave a livelihood only as eked out by private teaching. It seemed an impossible task that had been attempted, which might be carried on for a time under the inspiring leadership of William Taylor, but must sooner or later be modified. And modified it has been. For the South India Conference, feeling that it was not able to improve the opportunity it had itself created, in the session of 1886 made a change in so far as this: It has asked the Methodist missionary committee to appropriate money in aid of its work, on the principle of encouraging self-support by giving as much for native work as the South India Conference raises in India. This aid has been promised up to the amount of $10,000.

So far I have spoken altogether of the work among the Hindus. There are, however, other fields to be entered. Attention has lately been drawn to the Mohammedans. There can be no question that the most favorable field for work among them is India. Political influences, which oppose even their education, to say nothing of conversion,

elsewhere, make them here most accessible. And while they have yielded least of all religions to the solvents of western thought, they are not unaffected. It was asserted at the Calcutta Conference in 1883 that in North India there have been in proportion to the amount of labor bestowed five Moslem converts to every Hindu convert from the three high castes of Hinduism. In one mission station in North India, out of names on the Baptismal Register no less than 225 were converts from Mohammedanism. I have myself in Bombay addressed through an interpreter a company of Mohammedans, who came into the vestibule of the native church to attend a meeting known to be especially for them, and who listened with attention, respect, and assent.

Of the 50,000,000 Mohammedans over whom Queen Victoria rules, not one-tenth, it is claimed, are descendants of immigrants. And of this number about one-half live in the single province of Bengal, where they seem to have been converted, not by force, but by favor and protection against their rich Hindu landlords. In this province there are therefore more Mohammedans than Hindus. But in 1883 there was not one male missionary working in Bengal who knew the Arabic language, or of the Moslem controversy, or was specially devoted to work among the Mohammedans. Yet they are said to be the despised, downtrodden, poor, and illiterate portion of the population. I conversed in Calcutta with the Rev. Jani Ali, a Christian convert from Mohammedanism and a graduate from Oxford, who since the conference had been appointed to that special work by the Church Missionary Society. The same society also has a special high-school for Mohammedans in Madras. Conversions had not been known in the

school for years, though many boys left school favorably inclined to Christianity. And Jani Ali's labors were being neutralized by the fact that some former converts and helpers had just gone back to Islam.

In Bombay also the Church Missionary Society, and, so far as I know, that society alone, is laboring directly for the Mohammedans. They have but two catechists with one European worker. Yet there are 180,000 in the island of Salsette.

I have compared India to the Roman Empire. One of the resemblances appears in the growth of scepticism, which is imported from the West, and does not go very deep down in any Hindu mind, though it may destroy his old morality without adding anything new. Much more important is the rise of what corresponds to Neo-Platonism, and may equally well be called Neo-Hinduism. It assumes many different forms. The Hindus are a too essentially religious people to be long content with the bald scepticism which might amply satisfy the keen intellect of a self-righteous Confucian. In one way or another, when lifted above their degraded idolatries, they seek after God.

It is the most pathetic sight I saw while away. Some press back to the old Vedic books, and declare themselves the most orthodox of Hindus. Others rejoice in the prestige, and ally themselves to the labors of European Theosophists, who, headed by Colonel Olcott and Madame Blavatsky, assure the Hindus that the same essence of religion is at the heart of all religions, so that we need only use what we have to be satisfied.

Others set up religious societies on their own account, where they preach the Fatherhood of God and Brotherhood of Man, while a larger number follow the leadership of

some religious genius like Baboo Keshub Chunder Sen in some Somaj, advanced like the Brahmo Somaj, or reactionary like the Arya Somaj—societies which in some form or other have planted themselves in most of the chief towns of North India. All these are symptoms of the times—perhaps transient, but important symptoms. They indicate the breaking up of the old, the anxious search for the new, by those who are not willing to be without God, and who believe that God must have manifested himself not alone in western dogmas, but in forms apprehensible by the oriental mind. For the time the work of the Somaj may seem to conflict with the work of Christianity, as the rival preachers are often brought into sharp opposition to one another. But the Somaj seems to me rather to register a certain mood of the Indian mind than to indicate its resting-place.

At the same time it must be remembered that those who will neither reject nor accept Christianity in its entirety, but try to rest in eclectic systems, partly Christian, partly heathen, may make these systems into towers of offence to Christianity and of defence to heathenism, turning its own weapons against Christianity, and making the older religion a far more formidable opponent than ever before. That is undoubtedly what is going on in India to-day, and one important reason why there are fewer conversions now than once among the high-caste Hindus in our mission schools and elsewhere is because these various forms of Neo-Hinduism offer a half-way house within the lines of Hindu toleration for those who are dissatisfied with the old, yet not ready to cut entirely loose and embrace Christianity so long as they can find a seeming substitute.

"We shall all be Christians in fifty years," said a Hindu,

"but it may not be your kind of Christianity." It is sufficient surely if it be that of Jesus and his apostles. And plainly enough the spell of Christ's influence is being cast over some of the finest Indian minds. Said to me Mozoomdar, the leader of the Brahmo Somaj, as we stood near the almost worshipped memorial shrine of Baboo Keshub Chunder Sen, "What India needs is Christ."

Mohini visits Boston and commends the epistles of St. Paul to the admiring groups of ladies who gather around him. On his voyage back he so reads himself into the Gospel of John that the resolve grows strong within him to present this Christ to his countrymen.

Distrust the Hindu mind as much as we may and must, it is plain that God's spirit is at work bringing this people to himself.

My three months in India and subsequent study have combined to impress some points upon my mind as among the characteristic features of the field.

1. India is a land of villages and rural populations. Of seventy million inhabitants in Bengal fifty millions live in villages of less than 500 each. In all Bengal out of 264,765 towns and villages only forty-seven towns contain more than 15,000 inhabitants.

China is a land of great cities as well as of numerous villages, but a journey through India shows the difference at once. A rural population can never be thoroughly evangelized save by its own people. The development of a simple native ministry is the key to success in India. It is the part of foreign missionaries to direct this development.

2. Nearly one-fifth of the population, or over fifty millions, mostly in the villages, are still lingering in the rude aboriginal religions. They form a dense, dark, wavering

mass on the outskirts of the great faiths of the world, who within the next fifty years are to be absorbed into either Hinduism, Islamism, or Christianity. Each is at present slowly appropriating some portion. The greatest successes of Christianity have been among these classes. Whose shall they be at the end of the next century?

3. Five millions of the brightest minds in India are being emancipated and illuminated by the secular science and civilization of the West. They stand at just the opposite end of the scale from those last mentioned. Their number annually increases. They are and are to be the leaders and rulers of the coming India. They are the university men, the office holders and seekers of to-day. The Indian national congresses annually held represent them. They are sceptical yet religious, and not to be satisfied without a national religion. All sorts of substitutes for and compromises with Christianity are now being attempted which can hardly long satisfy them; they are or must become peculiarly open to the living gospel of Jesus Christ, though they may long reject the dogmas of Christianity. The Christian culture of the West must meet Secularism East or West and conquer it, thus helping to bring about great popular movements into God's kingdom.

4. The advantages for work among these Indian peoples are unparalleled. Providentially placed for a time in the charge of a great Protestant nation, whose rule favors every form of mission labor, they are easier of access than the people of any other great country. They are infused with our own Aryan blood; they are filled with new aspirations; they are the most religious people under the sun. They will not sway the world like the Chinese, but they will perhaps leaven it more.

The churches of India are to save India; but we are to build up the churches. It is this that creates the pressing call for reinforcements to our missionaries, staggering dismayed under the opportunities we have prayed for.

Think of Rome in the third century, when a few wise, brave men, fired by zeal for God, could gather the dissolved and floating elements together into the foundation of Christian Europe and Christian America! Then think of India today approaching the same condition, with her currents and eddies and sweeping tides moving ever more swiftly! A united, nationalized, regenerated India will be a triumph for Christianity, like its grand conquest of Europe. Happy, thrice happy, is our generation, that we may have part in this glorious work of winning India for Christ!

CHAPTER V

THE TURKISH DOMINIONS

THE passage from India to Turkey brings a much greater change than is indicated by the sail of a few days from Bombay to Suez. It is the change from one world to another; from the outer, oceanic, barbarian world to the inner, Mediterranean, Roman world; from the orient to the occident; from heathendom to the outskirts and suburbs of Christendom; yes, to its ancient centres, the scene of its early conquests, its battle-field, its lost domain, of its defeats and degradation; at once its cradle and its coffin, where it has long lain rotting. Nothing that we have seen is so heterogeneous and so problematical as these Turkish dominions. The ends of the earth meet here, and are tangled into a worse than Gordian knot. Just as the three continents of Asia, Africa, and Europe gather here together and gaze at one another, so the great powers of Christendom meet at Constantinople, and contend in subtle diplomacy or in open war. These lands, stretched out in a most grotesque gerrymander around the great, central, classic sea, how many and how diverse are their claims and their charms!

First, we come to Egypt. We gaze at its sphinx and its pyramids. We stand dwarfed beneath its colossal statues and its obelisks. We wander through its temples and its torchlit tombs. On the postal boat we steam hundreds of miles to the great cataracts, up the benignant, mysterious

Nile, creator of Egypt, its source ever being just discovered, yet remaining ever hidden. Here, for the first time, we encounter an idolatrous polytheism which is absolutely defunct, with not even a memory lingering, but only deserted temples, and signs and pictures cut in the rocks. What shall be the future of this most ancient of lands, seat of the earliest civilization, host of the Israelites, as Holland, though in a more friendly way, was the host of the later Pilgrims on their route to the promised land of New England? This land, tributary to the Sultan, but held fast in the organizing hand of England, inherited by the Coptic Christians, but dominated by the Moslems—what is to be its destiny?

Then we pass to Palestine, the thrice holy land. Established in the Prussian Hospice, right in the heart of the old city, we explore the streets and haunts of Jerusalem, where the Moslem sentinel keeps peace between the warring Christian sects as they quarrel around the sepulchre of our Lord. We journey up and down through the land, sometimes alone, sometimes with a large company, and ever the question urges, Who is to possess this land when the Turk goes? Greeks and Latins, Russia and France, vie with one another. The Moslem keeps his hold, and all is peace at the mosque of Omar. Back of all the Jew lies in wait, or presses on towards his old home, while all over the world are millions of those who claim the Hebrew land for the Hebrew people. What shall *its* future be?

Off from Beirut at last, our steamer skirts the shores of Asia Minor. There come dreamy nights on the moonlit sea, busy days, exploring each port where we stop. Cyprus, one of Lord Beaconsfield's dazzling gains for England; Mersin, the port of Tarsus; Rhodes, alive with memories of the knights of Malta; Smyrna, gay, crowded mart, surviving

upon the site of many ruined cities; the Dardanelles and the Bosporus, where Europe and Asia kiss one another; on past Constantinople and along the northern coasts, through the stormy waters of the Black Sea. The whole of this Anatolia is a rich, varied, important country. On one side was Troy, on the other Armenia. Greek colonies fringed the coasts and thronged the islands. The fabled Amazons were in the north and the kingdom of Mithridates. Many obscure tribes occupied the rich, high plateaus. Over these plains marched Alexander and St. Paul. And here, to-day, is the real home of the Turk, who, not camping under arms, as in Europe, has settled down in the land, and forms the mass of the agricultural population. All over the lofty plains rove the nomad tribes of Turcomans, Yourouks, and Kurds, while the Greeks and Armenians are mainly found in the towns, holding most of the trade in their hands. The land has never had a history, yet has great possibilities. More and more the Turk, as he sullenly withdraws from Europe, establishes himself in Anatolia, centring around Brousa, first capital of the Ottoman Empire. Will it be its last capital, and will the Moslem long hold the whole of this land? Will the Armenians, busy, thriving, pushing, ever again be a people with a local habitation as well as a name of their own? Or will the keen, subtle, ambitious Greeks reclaim the commerce and dominion of the land? Or will some European power assert a protectorate over the whole country, threading it with railroads and developing all the vast resources it contains?

Finally we are back at Constantinople. We find ourselves thrilled with its memories, charmed with its beauties, dazzled with its splendors; but disgusted with its filth, dismayed with its degradation, utterly perplexed with its problems.

Turning our back on all this, we wind, by slowly moving train, through the Balkan peninsula. At last we breathe the free air of Bulgaria. Here, for the first time, there is hope, resolution, achievement, success, and constitutional government, though still much fear, trembling, and uncertainty. Yet there is light on the future. Its lines are clearly marked out, if only this brave people may be left to themselves. When we glance at Roumania and Servia, on our way up the Danube, we have somewhat the same hope for them.

And now that we have surveyed the Turkish dominions, what is the prospect for them all? What is the power that can take hold of these heaving, yearning, restless, striving nationalities, break the fetters that bind them without and within, and shape them into true nations, living members of the human race; no longer enslaved, scattered, quarrelling, or corrupted peoples, but freely allied with the brotherhood of mankind, bound up with the kingdom of God? I reply, the whole hope of these lands lies in Christianity—a Christianity that is pure, vital, spiritual, ethical, intelligent, practical, aggressive, dominating the whole of life.

The ever-growing impression that Turkey makes upon a visitor is that of a shattered, dismembered, dying empire. We have seen no such sight in all our tour around the globe. It has been a long process, for it began two centuries ago, when, in 1683, the tide of Turkish invasion was stayed under the walls of Vienna. Since then, not to speak of the earlier loss of Spain and other countries in the west, fragment after fragment has been torn away in the east. One after another the Sultan has lost Hungary, Transylvania, Croatia, Bessarabia, Servia, Greece, Moldavia, Wallachia, Bosnia, Bulgaria, Roumelia, Thessaly, Algeria, Tunis, Cyprus,

and Massoah. Other countries, like Egypt, are held by foreigners, under the euphemistic description of "Temporary occupation, under the sovereignty of the Sultan." In the few strips of Europe which the Turks still hold they are, as they ever have been, parasites, living on the pillage of Christians. As this pillage is stopped they depart for Asia. But wherever they depart the question arises, What shall come after the Turk?

In all these complications religion is and has long been a leading, if not the main, factor. In the different forms which we meet here, there are some striking resemblances and greater diversities. Every form is intense and tenacious. We have just come from lands where idolatrous polytheism prevailed. Here everything is monotheistic. Three great religions, with their variations and combinations, occupy the field. Two of them are intensely unitarian. One is the most exclusive, the oldest, and least changed of any great religion. Another is vehemently, iconoclastically non-idolatrous. One alone is idolatrous, and that one is Christianity. These three have all sprung from the same root, and exhibit the three forms of false development. Judaism shows arrested development. Islamism shows perverted development. Christianity shows corrupted development. All three are book religions, and are the only book religions. All three are personal religions, in that they go back to a personal founder, though only in Islam and Christianity are the founders the real bond of life and centre of allegiance. Two of them, those just named, are intensely missionary religions, there being only one other, Buddhism. Judaism, rigid and exclusive; Islam, arrogantly and persecutingly tenacious; Christianity, defiantly and degradingly corrupt—this is the field into which our evangelical missions have come.

There is one other feature which causes great difficulty for these missions. That is the doctrine of the mysterious inaccessibility, unintelligibility, and untranslatability of the Scriptures. Judaism has the least of this. It can never be forgotten that it produced the Septuagint. Islam has much more, for the Koran, being held, as it stands, for eternal and uncreate, may not be translated into any other tongue. Yet as it is the one text-book of more than one hundred millions of our race, it has been called the most widely-read book in existence. Corrupt Christianity has carried this doctrine to the extreme, and keeps the Bible a sealed book. The national churches hold mainly to their ancient versions, and will allow no other. The consequence is that most of the people and many of the priests understand neither the liturgy nor the Scriptures. A young converted Albanian described to me with great feeling the behavior of an assembly of his countrymen when for the first time from his lips they heard a prayer which *they* could understand as well as the one to whom it was addressed. They seem to have thought that a prayer which they could understand God could not, and so it would never reach heaven's throne.

The divisions, antagonistic and exclusive, among these corrupt churches form another peculiar feature of the field. An impartial historian states that there are in Turkey fourteen distinct sects of Christians, all of whom hate one another. The line of division lies not so much along doctrines—though the sects are often identified with various defunct heresies—as along national and political lines. There is the Greek Church, headed by Russia, the Gregorian Armenian, the Syrian, and the Coptic, or ancient Church of Egypt. The Church of Rome has made other divisions, mainly through political inducements offered to the op-

pressed, or through ecclesiastical concessions, granted in return for acknowledgment of Romish supremacy.

In attempting to understand this motley field, two principles of the empire must always be kept in mind. One is the Mohammedan principle, which allows non-idolatrous peoples to retain their religion on payment of a poll-tax, at the same time freeing them from military duty. The other is the Turkish principle, which allows different nationalities to remain distinct, but requires them to be represented before the Sultan by a political or religious head. There is no assimilating power tending to unify these many races and religions, like that of the British, or even the Mughals, in India. The consequence is that all these separate units form a conglomerate state, binding religions and nationalities together in a repellent contact, ready to fly apart into fragments the moment the external fettering bond snaps.

The population under the immediate rule of the Sultan is estimated at twenty-two millions, with about ten millions more in the tributary states. Distribute these millions among the adjacent parts of three continents, among three great, hostile faiths, two of which, at least, are split into warring sects, Christianity being at once most divided and most corrupt; distribute these same millions, once more, among fifteen or twenty distinct nationalities and races; place them all under the rule of a hated, bigoted, once mighty, but now decaying, dynasty, held in its place only by the jealousies of European powers—there you have the field presented to missions in the Turkish dominions. Remember, too, that many of these races are not fixed, but roving, such as the Greeks, Syrians, Arabs, Armenians, Jews, and Gypsies; that they often regard one another with settled antipathy; that many of them cherish dreams of future dominion

throughout these lands, and you will not wonder at the motley crowds, the polyglot speech, the conflicting aims and claims, which you everywhere encounter, especially at such centres as Cairo, Jerusalem, Smyrna, and Constantinople.

Of the forty-nine Protestant societies for Jewish missions, employing about four hundred workers, with an income of $500,000, there is naturally a good representation in Turkey, centring in Jerusalem and Palestine. It is estimated that in Palestine there is one missionary for every thousand Jews. My impressions of the work as I saw it in that country are not hopeful. Perhaps half a dozen societies are laboring specially for this people, though until within a few months nothing was attempted by any American church or society. Nor was there any missionary who could speak in Hebrew with the rabbis, which would seem a quite indispensable qualification. Now Ben-Oliel has undertaken work of this character in behalf of the Presbyterian Church of America.

I visited various mission schools for the Jews in Jerusalem and elsewhere; I saw the medical work carried on among them; I also inspected the schools of the Jewish Alliance, where young boys are taught useful trades. There were a few alleged converts, and a number of the school children who apparently accepted what they were taught. Some of the sects seemed to bid high for new converts, but the results were usually doubtful. The missionaries labored more from the spirit of obedience than from hope. The Jewish home was in the end more powerful than the Christian school. Above all, the prevailing type of Christianity was not of a kind to recommend the gospel to outsiders. The best work seemed to be done by those who had no special purpose of proselytism, but only aimed to show Christian love to the Jews by works of kindness and relief. Of this

sort was the Children's Hospital, carried on by Dr. Sandreckzki and his wife. Still more effective and winsome are the example and devotion of that eccentric and visionary company of people called "the Americans." These Americans, also called "Overcomers," form a little community of twenty-five, brought to Jerusalem under the leadership of Mr. Spafford, a lawyer from Chicago. Their object was to await here the coming of Christ.

I took tea with them Sunday, and spent the evening. There is a singular peace and sweetness about them. They toil not, neither do they spin, but simply love God and man. Dr. Sandreckzki tells me of their nursing with the utmost devotion sick strangers who fall in their way. Their house is open to all with wonderful hospitality, and is a resort of Jews and Mohammedans as well as of foreigners.

So long as the Jews are ostracized, hated, persecuted, expelled from their homes by Christians, and so long as Christians show to the Jews a religion divided and corrupt, there can be little hope of gaining more than a few exceptional individuals to the cause of Christ. And what conversions are accomplished will be mainly brought about by putting the New Testament in the Hebrew tongue into their hands, as can now be so well done in the admirable translation of Delitzsch.

There are few phenomena in history more surprising than the rise and spread of Islam, this strange faith which "stamped out Christian life in northern Africa, quenched the pure light of Christianity already flickering, it is true, in the ancient churches of Revelation, conquered and held southern Spain for nearly seven hundred years, holds now the whole of the sacred places of the East, put life and vitality into the Indian mutiny in 1857, kindled the Afghan

wars, nurses Mahdism as the possible weapon for scourging Christendom and regaining its lost domains, and shows everywhere in Africa a marvellous power for both fighting and proselyting."

With all that may be said for it, Islam is a mental and moral cul-de-sac. There is no progress in it or beyond it. Only by retreating from its Mohammedanism, from its Koranolatry, from its violence, sensuality, and debasement of woman, and by getting into the stream of eternal life, can there be divine knowledge or salvation for any of its peoples.

To aid in bringing this about there should be found to-day successors of Raymond Lull, described as the only man who, until quite recent times, ever succeeded in converting to the gospel any considerable number of Mohammedans residing in a country under a Mohammedan government. There have been a few such successors, as Dr. Pfander and Bishop French, the latter of whom has recently laid down his life at Muscat, in the tropics of Arabia, just as he was setting forth alone with two native servants and a tent to itinerate throughout that fanatically Mohammedan country. But if one-thousandth, one ten-thousandth, part of the men and means and zeal once flung into the Holy Land to save the sacred places from the Moslems were now ready to be put into the work of saving the Moslems themselves, there would be plenty of crusaders to-day to succeed where those bloody crusades failed.

Yet should such a crusade be now organized the question would remain as to the method of attacking this defiant faith. Two great obstacles would at once confront them. The first is the political and social intolerance of Mohammedans. Among them heresy is treason. The subject sects may change as they choose. The conversion of a Moham-

medan is proscribed. The Sultan may promise freedom never so often. It is always interpreted to apply to Christians, not to Moslems. I have seen a converted Moslem in Turkey. It was a woman, who, after great persecution, was living in comparative freedom at Marsovan. There may be occasional instances of the same kind; but if the convert is a man, suddenly he disappears. He is drafted into the army and sent to a distant part of the empire, whence he never returns. In India all this is different. But so long as the Sultan is in power, and especially while he is alarmed for the safety of the faith, as at present, there will be but few public conversions. I found a so-called free-thinker in one of the Turkish towns who seemed to be held in all honor. What was hidden under this name I never learned. A few Moslem children may be found in Christian schools. More than that can hardly be expected. The intolerance of a Moslem is more bitter than even that of a Hindu, and is far more powerful. Even the political break-down, which is so sure to come, can hardly change that sublime, withering, anti-social scorn which Islam is said to beget.

The second hinderance in the way of any modern spiritual crusade is of an entirely different kind. The greatest obstacle in the way of Christianity is *Christianity*, if we have any right to apply that term to the putrefying corpse which bears the name of oriental Christianity. Mohammedans say, "We have lived among Christians for 1200 years, and we want no such religion as that." A missionary writes from Cairo: "The commonest Moslem fellah feels himself far superior to the most learned Christian from a religious and moral point of view, for he considers the latter an idolater, worshipping three Gods, and pretending that God was born of a woman; while he knows that Allah is one, and him

alone he worships." No careful observer of the peoples of Turkey can fail to see that those found in the deepest depths of drunkenness, deceit, irreverence, and corruption are oftener Christians than Turks.

Plainly, then, our first work in this empire is to convert the Christians. Until we can make some impression on them, and so remove this stumbling-block out of the way, we are fatally handicapped. Events are loosening the political bonds. Only God's spirit can loosen the bonds of this dreadful example.

Not, indeed, that we are to give up all special labor for the Turk. Something is constantly being done in this line. But two things should be well remembered. The first is that the *still hunt* will best reach the Moslem. "Tell every church-member and every presbytery and every missionary society to *say* nothing upon this subject; tell them to be silent," is the injunction of one of the oldest missionaries in Turkey. "To talk much here in America of the 'wane of the crescent' causes the men of the crescent over there to wax hot." A missionary writes that the efforts made a short time ago to limit the sale of the Turkish Scriptures were in no small degree the result of the frequent references in the journals of Europe to the breaking up of Mohammedanism. "I think I express the opinion of every American missionary," said Mr. Dale at the pan-Presbyterian council at Belfast in 1884, "when I say that it is not advisable to organize special societies for work, and especially ecclesiastical work, among Mohammedan peoples. These missionaries believe that more individuals of any one class will eventually be reached by working among all classes. Efforts may be put forth, not as an attack upon Islam, but as a work of individual conversion and training; not as aimed at Islam as a creed, but at

individual hearts which need a Saviour. The very limitation of work to a single class and the declaration of that fact is sufficient to arouse the fiercest opposition."

The second point to be observed is that, quite apart from the scandal of oriental Christianity, these same churches hold the key to the situation for the present and the future. The power to hinder or help the progress of evangelical Christianity lies right in their hands. If they choose to oppose the work of our missions, the heads of the various Christian communities have but to make a few insinuations to the Moslems and their wrath is excited at once. This constantly occurs. If they cannot stir up the Moslems, they can stir up their own people. In all my travels through Asia I came but once upon the scene of a recent riot. That was in Smyrna, the seat of one of the seven churches of Asia. It was an attempt by Christians to mob their fellow-Christians. It was stirred up by priests in their pulpits. It was stopped by Moslem troops, on the appeal to Constantinople of the American consul. The spread of gospel teaching among the Greeks had been so great as to alarm the ecclesiastics, who incited their people to disturbance. I have among my relics a stone thrown by the mob into the house of the friend of my boyhood, George Constantine, at a time when his wife was alone in her home, and the angry mob sought to force their way in. Months later Mrs. Constantine died, virtually a martyr to her faith.

On the other hand, if oriental Christians once accept the pure gospel for themselves, and seek to diffuse it among others, none have such opportunities to reach Moslems. They live right among them, in daily contact, and with full understanding of their neighbors. The example of lives and communities regenerated by the gospel would do more to con-

vince and convert Mohammedans than all other evidences of Christianity. Once let the Greek or Armenian Christians be touched by the glow of Christ's love for souls, planted in the midst of them as they are, they will have such facilities for evangelization as no others could have. What plainer providential indication could there be that they are the means through which their former conquerors are themselves to be conquered by the love of Christ?

When Protestants first came to Turkey, the Turks, on seeing their worship, sometimes exclaimed, "Why, these are Moslems!" "I can worship here," said a Moslem in India, on entering a Presbyterian church, where he found no cross or other symbol that might seem an image. When the eastern churches have cast off the terrible burdens of ignorance, idolatry, and immorality, and have been revived and imbued with a missionary spirit, then, and not until then, may we hope to reach the Moslem masses. Then, and not until then, will there be bright hopes for the conversion of the eastern Jews. Jewish rigidity, Moslem intolerance, Christian degradation and Christian possibilities, then, form the all-sufficient reasons why our missions in Turkey, which first aimed at the Turks, soon came to concentrate their labors mainly, though not exclusively, on the Armenians, Greeks, Bulgarians, and other Christian peoples.

Among non-Episcopal churches it has become almost axiomatic that the oriental churches need this direct missionary labor. But the Anglican Church has certain parties and prelates who bitterly criticise and oppose the proselytizing efforts of American missionaries among eastern Christians. They have made, and are still making, earnest efforts to revive the dead churches, and at the same time to preserve the integrity of their organization, and regard American meth-

ods as schismatic and harmful. It is well, therefore, to look more carefully at the condition and needs of the oriental churches.

In Egypt is the Coptic Church, venerable in its antiquity, and honorable for the martyr-testimony it has borne, in past times, to the Christian faith in the face of Mohammedan compulsion. But a church can never live on its history. There are 350,000 of them to-day among 4,000,000 Moslems. They hold the Eutychian heresy of asserting but one will and one nature in Christ. But their heresies are far more fundamental than that. In customs they have almost wholly conformed to the Mohammedans around them, their women being veiled in public, and at home before male visitors. As a rule, they are ignorant, degraded, immoral, their priests being little different from the people. Their services, as I saw them in their great church in Cairo, and as they are carried on through the land, consist almost wholly of reciting the Scripture and liturgy and celebrating the mass. But the Bible is read in the ancient Coptic tongue, understood, as a rule, by neither people nor priest. One who has spent years among them writes that in many places little difference was to be found between Moslem and Christian, except that the Mohammedan said, "There is no God but God, and Mohammed is the apostle of God," and would obstinately refuse to taste of the intoxicating araki; while the Copt would say, "In the name of the Father, Son, and Holy Ghost," and would squander his means and injure his mind by daily potions of this Arab whiskey. "Certainly," says this writer, "as to lying, malice, licentiousness, desecration of the Sabbath, profanation of God's holy name, and bribery, the Copt differed nothing from the Mohammedan." This was their condition prior to all missionary work.

Connected with the Coptic, as her daughter, is the Abyssinian Church. The six or seven million people of Abyssinia form both "the only Christian nation in Africa, and the only savage Christian race in the world." They are hardier and more independent than the Copts, partly because not under the dominion of the Turks. But they are none the less ignorant and corrupt. Here, as with the Copts, there is no image-worship, but the more worship of pictures and the Virgin. According to Bishop Gobat, they are divided into three parties, so inimical that they curse one another, and will no longer partake of the sacrament together. It is one single point that disunites them: the unceasing dispute concerning the unction of Christ.

We have already passed along the Turkish coasts, from Egypt through the Black Sea, to survey the lands and peoples. Now what of the missions in this same territory? In all there are over 400 stations and out-stations, with 100 ordained missionaries, 150 organized churches, a membership of 15,000, and 30,000 pupils, and an annual sale of 60,000 Bibles or portions. Every important seaport has either a force of missionaries or an evangelical congregation with pastor or preacher. About seventy such centres are occupied, and from them the work spreads out in every direction.

In Egypt we find the United Presbyterians, who since 1854 have been laboring among the Copts. Almost without competition from any other society they have held the field, and now all along the Nile from Alexandria to the First Cataract at Assouan they have extended their churches and schools. Three thousand five hundred and seventy-one communicants are distributed among eighty-six stations, and contribute about $7000 a year for church purposes. In their

schools are over 6700 pupils, of whom 800 are Mohammedans daily receiving Christian instruction. A large part of the cost of the schools is paid by the Copts. From first to last they have baptized some sixty Mohammedans, all of whom were the result of indirect labor, and none of whom have apostatized. The work has been specially blest to the women of Egypt, not one of whom could read when the mission began, while now one in every 700 can read with understanding. With some of the ladies of the mission I visited Coptic homes where the Bible had been opened, and I found that the veil had been dropped from the face and the heart alike.

Almost without competition, I said. When I was in Cairo a new scheme was on foot. It was a high-church English college, called, in memory of that great Englishman, Gordon College. The very plan of it was enough to make that hero rise from his grave. The Ritualists had gone to the Coptic patriarch, and sought to curry favor by assuring him that they had not come to oppose him, but rather to co-operate with him, and help undo the mischief done by the American Presbyterians. While I was in the city came the meeting of the Presbytery. A Coptic ex-monk, who, had he remained in his church, might have become its patriarch, but who preferred to be a Protestant pastor, being present at the Presbytery, improved the occasion to call on his quondam friend, the patriarch. He found the English Ritualists already there, and not being himself taken for a Protestant, heard much of their conversation. They were rather coolly received. When they regretted the divisions made by the Protestants, the patriarch said, "We are all one in Christ." They enlarged on the misfortune of having his people drawn away to the Presbyterian services, but as they

departed the patriarch turned to his friend and said with much bitterness, "They talk about my people being drawn away to the American services, but do you know where my people are who are not drawn there? They are in the grog-shops, sir!" Such was the forced tribute paid by one who was more intelligent and honest than most of those about him.

Our steamer stops at Latakia, where the Reformed Presbyterians are at work among the Nusairiyehs. At Damascus we find a vigorous mission of the Irish Presbyterians. The Church Missionary Society has several important stations in Syria. But the main work done in Syria is that of the American Presbyterians (North). Who can help being thrilled as he contemplates their great centre at Beirut, with its noble college, and the busy printing-press, and the devoted band of veterans and pioneers?

In 1890 there were in this Syrian mission thirty-nine American laborers, 205 native, 1658 church-members, and over 6000 pupils. Over $7000 a year has been contributed by the native churches during the last five years. About 400,000,000 pages of Scripture have been distributed since the beginning of the work. Beirut is an Arabic centre for all Moslem lands among the fifty millions who speak the Arabic tongue.

Similar encouraging facts might be told about the mission to the Nestorians in Persia, a field consecrated early in the century by the martyr labors of Henry Martyn, and entered upon by the American Board in 1834, but transferred to the Presbyterians along with Syria in 1871. But this lies beyond the limits of our field.

Scattered throughout Asia Minor are the stations of the American Board. I need not remind my readers of the gen-

eral features of this work, of the five theological schools, six colleges, and forty-one boarding and high schools, of the over 19,000 pupils under instruction, or of the 122 churches with a membership of nearly 12,000. The future of new states and of revived nationalities and churches lies in these regions. The making of them is largely in the hands of the missionaries. It can hardly be called too much that the American Board expended there last year $230,000, or that it keeps 184 of our brethren and sisters on the ground. See the shining of those great Christian colleges all over Turkey, at Assiout in Egypt, at Beirut in Syria, at Aintab, Marash, Harpoot, and Marsovan in Anatolia, brightest of all at Constantinople, where Robert College faces both Europe and Asia.

A personal visit to one of the mission fields of Turkey will best show us what is being done. It shall be to that paradise of missions, Marsovan.

The May meetings in Constantinople are through. They have gathered men from all over Asia Minor and from Turkey in Europe for their annual conference about their work. Now they set out on their return, and we are invited to join them, that we may learn the truth of the things we have heard from their lips. An English steamer is just setting forth for Batoum, and is willing to make a contract with us by which we take their first cabin and they agree to turn aside and land us at Samsoun. We improve the opportunity to chaff our missionary group upon the extravagance with which they travel, chartering private steamers for their special use, etc., but are glad to avail ourselves of the reduction in fare thereby secured. On through the Bosporus, out upon the Black Sea, along the grand mountainous coast of Asia Minor we sail, and soon are in the custom-house of

Samsoun, on the south shore. Then for two days we sweep on over the coast range to the interior. The party consists of Dr. Herrick and Mr. Fowle returning, the one to Marsovan, the other to Cæsarea, Mr. and Mrs. Riggs with five children on their way back to Marsovan, after an absence of two years in America, and the "globe-trotter." At Samsoun itself we have an interesting mission station in charge of Babusinian, a native Armenian, who, after graduating from Union Seminary, New York, was so devoted to his people as to settle down here on a salary of about $500 and a house; and here he still continues.

Our vehicles for travel are four Turkish arabas, a kind of smaller emigrant wagon or prairie-schooner, and one light covered spring wagon or carryall, specially imported from America. The ladies and children ride in the carryall, the rest of us recline on mattresses spread out on the springless arabas, or take to our feet. Our drivers are Mohammedans, who, as it is Ramazan, the Moslem Lent, must fast from dawn to sunset, abstaining even from water and tobacco. We experience all the miseries of Turkish khans, slightly relieved by comforts of our own, and still more by the bravery and patience of the one lady of our party. And we delight in the ever-changing mountain scenery, with continual glimpses of the Black Sea and its coasts, as we climb up and around the mountains, reaching a height of three or four thousand feet. It is a classic region. Here the Amazons are fabled to have lived, so that the very cocks would crow, "Women rule here." Here was the dominion of the great Mithridates, and, near by, the older Hittite empire. In Amasia was born Strabo, the great geographer, while close at hand is the spot where Cæsar wrote those immortal words, "Veni, vidi, vici." Will our missionaries

be able to record their victories in the same land in the same language?

It was Saturday afternoon as we drew near Marsovan. Fifteen miles away the greetings began. Old friends and servants appeared in the villages through which we passed. Then, while we were lunching in a khan, the school-boys from Marsovan began to pour in. Plunging along on their steeds, they approached, fez on head, blankets and pillows heaped on their saddles, kicking their clumsy stirrups against their foaming horses' flanks. Some were on donkeys, some in arabas. A hand-shake with each and a welcome, and they passed on. Thus we were attended by a cavalcade of twenty horsemen, besides all sorts of rumbling conveyances. As we came to the last hill that hid the town a singular sight awaited us. Far away on its crest were six strange figures, which at first seemed so many trees, arranged in regular order. As we approached, the trees became animate, and out against the blue sky stood black waving forms. They were almost like the Spectre of the Brocken, and stood like a row of bricks, as if the fall of one would bring down the rest. But they turned out to be a part of the theological class, posted on the hill to welcome us. Then they sprang down the slope to greet us closer at hand. Soon the town itself came in sight among its vineyards on the opposite quarter of the plain. Our train was met by a much larger train of horsemen and arabas. Then my companions exclaimed, "Here is Mr. Tracy!" "There are the ladies!" "There is Mr. Smith on horseback!" "There are the Armenian professor and his wife and the pastor, on horses too!" "And here are the boys and girls!" Everybody sprang out. The right ones embraced, the rest shook hands, and all went on together. Finally, close to town, the infantry came out on foot to meet

us—men and women and babes in arms. There must have been three or four hundred. The Greek students sang a hymn to Mr. Riggs, to which he made a reply in Greek. The Armenian students, not to be outdone, gave speeches and hymns, to which he replied in Armenian. Then on the whole procession moves, skirting the Turkish town, rising to the highest point of the plain, where we see the white mission buildings shine conspicuous, close to but just out of the town. There our first journey ends.

Here we are, then, at a mission centre, in the midst of this noble, mountain-girt plain. What has it to tell us of the mission work? Much, very much, if we have the eyes to see and the ears to hear.

The city of Marsovan lies 2600 feet above sea-level, in the midst of a noble plain, clothed with vineyards and grain-fields, girt about with mountains 2000 or more feet higher still. It lies sixty miles from Samsoun, its seaport, and the whole region has a population of some 350,000, of whom 70,000 are Greeks and 35,000 Armenians, the remainder being Moslems. Forty years ago—1852—two missionaries and their wives came here to labor. Before the close of the first year a church of ten members was formed. Various laborers came and went, but in 1863 it was made the educational centre of the mission. Year by year the out-stations multiplied, until now there are twenty places occupied, eight of them cities, six towns, the rest villages. Most of them are at least twelve miles apart; all but two are over twenty-five miles, or a day's journey, from Marsovan. Some are five days' journey from that centre. In 1890 there were in this field 3025 counted as Protestants, 792 church-members in five churches, and $5508.80 paid by the people themselves for church, education, and benevolence.

See, now, how the work is done. Right in the heart of the old town we find the church. On Sunday we meet here a congregation of 800 to 1000, closely packed together on their mats or rugs on the ground. It is a plain, plastered, whitewashed building, with two low railings running lengthwise of the audience-room, to separate the women on the two sides from the men in the middle. The men wear the fez, coats, trousers, and coarse shoes, most of which last are left at the door outside. The women wear sacks and skirts, with or without stockings, as the case may be. Some place a white handkerchief of long-cloth over the head, others a red shawl, the latter being the finer thing. The face is not covered, but the shawl is drawn close about it. This gives a striking look of uniformity to the congregation; and as nearly all are sitting on the floor, they are densely packed together. Is this, then, the mission church, and the scene of the missionary's labors? By no means. Here are the missionaries and their families seated among the congregation, as attentive listeners as any. The pastor is Mr. Filian, a native Armenian, who has studied in America and is now entirely supported by his own church. In 1890 he came to America again to solicit funds for the enlargement of his church, just as many a pastor comes here from the West. It was by him that I was asked to speak on missions to his people, just as I am asked at home.

What, then, is the work of the missionaries? It is wholly outside of this church, which they planted and fostered, and then resigned to those whose it is. Their work is institutional, evangelistic, supervisory. Let us look at the institutions. They are all in a group just outside the town, where we first dismounted. The central institution is Anatolia

College. Starting in 1881 as a high-school, it graduated in 1886 into a college, which has a field all to itself of a country nearly twice the size of New England. But it would be a great mistake to regard this as wholly a missionary college. It is in charge, like Robert College and many other such institutions, of an independent board of managers, five of whom are missionaries appointed by the American Board, five Armenians appointed by the native members of the Pontus Evangelistic Association, the president of this managing board being an Armenian. The catalogue for 1892 shows that four of those now giving instruction are American, seven are Armenian or Greek, and two natives more are soon expected on the faculty. There are in all 117 students, including the preparatory department. Attached to this is also a theological school, more directly in charge of the missionaries. There is, besides, a large girls' boarding-school, under charge of three American ladies, assisted by several natives. The labor of the missionaries is not strictly classified; on the contrary, one must hold himself prepared to teach anything under the sun. I found Mr. Tracy teaching first the Bible, then English from Irving's *Sketch Book*, then International Law, and finally Hopkins's *Outline Study of Man*. Mr. Smith taught theology in the seminary, next took up the Fourth Reader with a young class in the preparatory, then went over for a class in the girls' school. Mr. Riggs, who takes Greek as well as Armenian and Turkish, told me he had occupied every chair in the college. In addition to this, each of the missionaries is doing work in translation, commentaries, treatises on theology, etc. But, after all, Marsovan is only a centre of work. A tract of country about 360 by 120 miles is the evangelistic field to be cared for. In every one of the out-stations a church is to be founded and

brought to independence, until it becomes a centre for its own portion of the larger field.

Come with me if you do not shrink from a mountain ride on these hardy ponies, and visit one of the stations, only a day's journey distant. Amasia, once the Mithridatic capital, would be the most interesting for scenery and archæology. But as we have not time to visit more than one station, we will rather go twenty-five miles over the mountain to Vezir-Kopri. As almost every missionary has at some time or other been robbed in the course of his travels, it is important to take a guard. So, first and foremost, rides the zabtieh, or mounted Turkish policeman. He carries a magazine gun and a heavy sword, and is very important in all the glory of his uniform, which of itself ought to frighten off the marauding Circassians. Then comes Mr. Smith, my host, next an Armenian student from the seminary, who is to preach, and I follow last of all. We ride away from the Marsovan plain, up over the mountain range, through showers of rain, for which the long-threatening famine makes us very grateful, to a height where we have the view of another rolling plain, over which are scattered many Greek villages. At this height my Armenian companion suddenly turns to me with an exultant question, "How do you like the turkey?" It is not Thanksgiving-time, but I can think of only one meaning. I answer that I like the turkey very well if it is well cooked. "Oh, you do not understand," interposes the missionary, amused at the amazement of the questioner. "He means, 'How do you like the country of Turkey?'" "Ah, yes, I like it well, if it were only well governed."

An hour this side of our destination an araba rolls along towards us, out of which emerge six young men who have come forth to meet us. Their enthusiasm is very touching,

though we prefer our steeds to the pounding of the araba, to which they invite us. There is no time to speak of the thoroughly hospitable, oriental, and delightful way in which they entertain us for the next three days. It affords an insight into the simple, natural life of the interior, which it would be hard to get on the coast. We are mainly concerned to-day with their church. There was no pastor settled here at the time of my visit. The community had not been doing its share towards the support of one, and it was thought healthy for them to be taught his value by abstinence. But in 1890 a man came to take charge of this Protestant community of 150 souls. See what he does and can do. He is the teacher of all the non-Moslem children in the place, and has fifty pupils. He is the only doctor in a town of 1,500 population, a centre of 160 villages. He was a tailor before he became teacher and preacher, and, as he has a sewing-machine, he makes coats sometimes for his parishioners. Perhaps he wears the same print shirt on Sunday, without collar or tie, that he wore on Saturday. All the more he seems the Lord's own man for the place. His salary is about $20 a month.

Some years ago the people purchased an old Turkish khan, with a number of outlying buildings. Here are to be their church, school, and parsonage. Here they are still worshipping in the old khan, though building is going on. There is an early prayer-meeting this Sunday morning at half-past six, service at half-past ten, and again at half-past four. Come with me in the afternoon. The "globe-trotter" has been asked to speak on missions, which he is always ready to do. A closely-packed congregation of 350 Turks, Greeks, and Armenians is assembled, men and women, as usual, divided by a railing. Around me at my feet on the semicir-

cular platform sit a dozen of the pillars of the church. Mr. Smith is to translate for me into Armenian. Just as I am starting, the student who has come to preach in Turkish stops me to suggest that, as there may be some there who understand only Turkish, it might be well for him, after each sentence of my speech has been put into Armenian, at once to translate it into Turkish. I reflect. The English original will take half an hour, the Armenian translation at least as long, and how much longer it will take to put it into Turkish—the main motto of whose people seems to be "Yawash! Yawash!" (Slowly! Slowly!)—I have no means of knowing.

Then the double interval between my sentences, sent wandering such linguistic distances, might perplex or overwhelm me. I advise him to remember what is said and tell it to them in brief after I am through. At that time, on inquiry, he found that all but half a dozen had understood Armenian, so he simply told each to tell the story to his neighbor. But what is this annoying thing that is happening while I speak? A dozen prominent citizens, as I have said, are seated on the edge of the low platform in a semicircle at my feet. Just at the left, among them, is a man at whose house I have called, and who has expressed great interest in what I am going to tell them. But every time I begin to take up my story he carries on an undertone of constant conversation with his neighbor. It is very audible and very embarrassing, especially because of its thoughtlessness and rudeness. I looked severely at him, but with no effect. Then I gave it up and tried to ignore it, though it continued to the end. But when I had finished I expressed my surprise to Mr. Smith. "How can you explain it?" "Oh, you don't understand." That is perfectly plain. "You see, that man's neighbor is a Greek, who understands

nothing of what was said. So, as fast as he caught each sentence from my lips, he turned and gave it to him. That is how he came to be talking all the time you were speaking." Then I understand. And I learned two lessons. One was of charity, and now if I see one of my auditors whispering to his neighbor while I am speaking, before I have a single thought of blame I wish to be sure that he is not reporting or applying my sermon to his less appreciative neighbor. The other was a revelation of mission methods. This is the way the gospel is to spread. One man shall pass it along to the next. From one tongue to another it shall slip from language to language, and each sermon of the missionary be multiplied by the natives far beyond the thought or understanding of him who spake. Thus the foreign missionary works hand in hand with the native pastor and layman.

A few disciples go abroad with a few loaves and fishes, and what are these among so many who starve for lack of bread? But their faith multiplies both the food and the laborers. Each who receives becomes a source of supply and a distributer. Soon the work is passed over to the people of each place, and there is bread enough and to spare. The Protestant community in each of these districts is always more energetic, enlightened, and prosperous than its neighbors. Thus the work must ever go on of transferring those who are simply adherents to the number of disciples.

When I reached Constantinople once more, it seemed as if I had come from another world, so great is the contrast between the provincial interior and the splendid cosmopolitan capital. But not all its resources could have taught me so much about missionary work in Turkey as I learned from those few days in a country station in the interior of Asia Minor.

When I was in Constantinople I felt the restless tossings of long-enthralled nationalities awaking to the new destinies that might be theirs—Armenians thirsting for their lost country and dispersed people; Bulgarians panting and striving for freedom in a Greater Bulgaria; Egyptians claiming independence; Jews praying for a return to the land of David and Solomon; Greeks dreaming strange dreams of a greater and united Greece, yes, even of an eastern empire restored to them, with Constantinople as its centre. I saw the Turk, still defiant but apprehensive, dimly conscious that the end is near at hand, lamenting the sins of his people—such sins as that the women do not wholly veil their faces, that the men do not slay the infidels. I discerned the subtle plotting of diplomacy to guard or gain the Queen City, and so the empire of the East. Everything seemed then, as now, uncertain. It might be peace, it might be war; but all were sure that the old was breaking up, whether to make way for inrushing floods of destruction, or for better days and nobler nations, none could tell. Then I went to the most sacred and vital spot of Stamboul, not to St. Sophia, which, with all the lights and prayers of Ramazan, testified only to the degradation and defeat of the purer by a coarser faith, which had become God's scourge. I went to the Bible House, and there first, while all was shaking about, I felt that I stood upon a rock, the very Rock of Ages. The old city had fallen because it was built upon a shut Bible; this city was about to fall because it was built upon the Koran. But here on the open Bible was being reared a city which hath foundations, whose builder and maker is God.

Entering the Bible House, I found there a company of American missionaries, and of Greek, Armenian, and Bulgarian pastors, with native professors from Robert College, and

women teaching in the girls' college at Scutari. They had gathered from remote parts of the empire, and were planning for their work throughout wide-spread countries. Here I saw the future open before me. The storm might come and the flood sweep away every house that was built on the sand. But this house was built upon a rock. And these men had laid foundations broad and deep, which no flood could undermine. To carry off the flimsy, tottering structure on the surface would but reveal the deeper rock-work they had done. Come what might, the Bible work in all those lands was the basis on which the newer life must rest. And so I sat quiet at the heart of things and on that foundation of things, and while our men discussed the need of this station and that station and the appropriation to be made for each, I seemed only to see builders fitting stone after stone into its place in the walls of what was to be a great city of God, which should gather within it millions of those debased Christians and bigoted Mohammedans born into a new faith, a city where St. Sophia should be reconsecrated to Heavenly Wisdom, where every mosque should become a church and every church be free from idolatry, where the seraglio should be a college for Christian women, where the Sultan's palaces should be school-houses and libraries and art galleries and asylums for the needy, where the veil should be lifted from the face of women and from the hearts of all. I seemed to see the whole of these Turkish dominions growing into this likeness to the city of God.

CHAPTER VI

ENTRANCE INTO WORK

The field has been surveyed, the consecration has been made, the call received, the preparation secured, the mission designated. Next comes the outfit. It were well if every large mission should follow the example of the Congregational mission in North China, and publish explicit suggestions as to what a family should bring. In fact there is room and need for a compact mission manual containing the boiled-down experience of missionaries in both spiritual and material things.*

The missionary sails from the Atlantic or the Pacific coast, and the ocean voyage may be to him a most fruitful season. Things, however, are greatly changed from the times when several months were spent on the way in sailing-vessels; months which brought to Judson and others such changes of belief as affected their whole life. Yet even to-day one may make his steamer an Arabia, and he may there win friends both for missions and for Christ. Some will make an attack upon the language, but let them not imitate an industrious companion of mine on the Pacific who learned 300 Chinese characters upside-down. If the journey is overland through Europe, the opportunity

* Such a work for one country is to be found in the *Indian Missionary Manual*, compiled by John Murdoch, London.

to study English and Scotch and German churches should not be neglected; if across America, a sight of western home-mission work will inspire the missionary.

The first landing may be at some central port like Constantinople, Beirut, Bombay, Yokohama, Hong-Kong, or Shanghai. Happy are those who then experience the joy of welcome, rest, and counsel in the home of some veteran in the work, like the Hepburns, the Gulicks, the Chalmerses, the Humes, the Dennises, or any of the Constantinople families. Friends come out to the steamer, and eager hands of welcome are extended. You are the one who is wanted. You are seized and spirited through the hubbub of arrival, while the unexpected, ungreeted "globe-trotter" may be left to struggle helplessly with the native boatmen, baggage-men, couriers, hotel-runners, and custom-house officers. What delightful days of hospitality and Christian intercourse before you enter your own quarters or set out for your station in the interior! That first sight of mission work will always be remembered, and those first friends on the ground. You are brought right to the heart of the enterprise, and in the most loving way. Meantime you purchase and pack your furniture, your provisions, your whole outfit for the interior.

Then you set out for your own field. Here a new happiness awaits you. It is the welcome of those whose life you are to share, both the missionaries and the natives. I have experienced the welcome given to a visitor, and have participated in that given to secretaries and to missionaries. I see it all before me now—the swarthy, beaming, intelligent faces of the native Christians, who greet you at the steamer landing or the railroad station, or who come steaming out miles along the road to meet you. They must all

shake hands, a new art, perhaps, and the more diligently cultivated. They must know your honorable age, your honorable name and family, and if you are in China you must be ready before long with your Chinese name. Many of them marvel that one who looks so intelligent should know nothing of their language. In most places where you go at first, mission buildings are already provided, and you may soon be settled down at work to remedy that ignorance.

But somewhere along here will come to most an experience that is not down on the programme. It may come earlier or later—it is pretty sure to come. One who described it as he entered Asia Minor calls it the Battle of Issus. It is a battle, by whatever name. Forewarned is forearmed.

Your choice of the mission work has been made with all seriousness, but probably in the glow of consecration. The need, the opportunity, the command, the example have all pressed upon your heart. The missionary life has seemed to you the noble, heroic, consecrated life. With readiness to make every sacrifice you have devoted yourself to it. That supreme ideal has for years risen up before you and drawn you on.

But now that you are on the field the reality seems very different from what you had expected. It is at once easier and harder. Many discomforts and difficulties you had anticipated are perhaps not encountered at all. The houses are far more comfortable than you had supposed, too comfortable, perhaps, you think; the surroundings are more pleasant, the community more civilized. But the disillusionizing process has begun; the work, after the first glance at it, seems dull and commonplace. Business has settled

down into a regular routine, with little of the spontaneity you looked for. The great fields you behold. There is some seed-sowing; but you see little fruit, and much that you do see you do not wholly like. You detect grave defects in the work, and the worst is that the missionaries seem to acquiesce in the evil. Then you discover that not only are the native converts as a rule greatly lacking in Christian attainments, stained and scarred with the marks and wounds and sores of hereditary and acquired heathenism, but the missionaries themselves, whose names you have revered for years, are human, and many serious faults mar their life and their work. You have looked for whitened fields; you see the tares choking out the grain. You have looked for springing life; you see deadening routine. You have looked for spirituality; you seem to find a secularized work, with unaspiring workers, commonplace aims, and even petty jealousies. Thus you become thoroughly dissatisfied with much that is about you.

This painful view of the great subject may come any time within the first two or three years. But however or whenever it comes, the main thing is to *go through* the struggle, not to draw back. If you go through it, this dissatisfaction with others will extend to yourself. Perhaps it began with this. You now see the real difficulty of the work. It looked easier to convert the world once than it now looks to convert this keen, shrewd heathen teacher with whom you spend an hour daily, or these heathen children who come to the schools, or these haughty Mandarins or Brahmins whom you meet every day, and feel that they amiably despise you. You question whether you have the right spirit, after all; whether you can ever reap any fruit from such soil as this; whether you are worthy to be in-

trusted with such a charge. The whole burden of heathenism seems to press upon you and crush you; even your friends seem far from you. You wander alone in a spiritual wilderness, where your soul hungers for food and finds none. Just then the tempter slips his most subtle insinuations into your ear: harsh criticism of others, false doubts of yourself, questionings even of your faith and your God.

Living for months close to the heart of missionaries on the field, I have beheld those who had just come out of this fight, and were looking on new heavens and a new earth, for they had seen God working all around them through the errors and the faults of men. And having thus found God they were at peace.

The struggle with the language begins at once; I should rather say languages. I seem now to catch the sound of all the tongues I heard in the two years of travel, and it makes earth seem like a wild Babel. Yet all are one to the ear of the Father. All have a tragic note of sin and a secret strain of need. And every day all grow more musical with the sound of salvation. For God has given to his church the gift of tongues, and with the tongues the Holy Spirit to make this Babel a Pentecost, this tower of discord, confusion, and separation a temple of union, peace, and love.

It is a hard task for most to learn an Asiatic language. Even if but one is undertaken, it has various forms. There are the written and the spoken language, often very different. Of the spoken, there are the common and the cultured forms. If one learns the latter, the people on the street may not understand him; if the former, he will be laughed at when he speaks in the pulpit. Often one language is

not enough, especially in India and Turkey, while in China one must learn different dialects of the same language. Archdeacon Moule, in Shanghai, receives inquirers in a room stored with maps, pictures, books, and all kinds of baits to draw thoughtful Chinese to the gospel hook. He is constantly attended by a native assistant, who speaks, and needs to speak, nine different Chinese dialects. The Chinese is so interwoven with Japanese that any one who would master the latter must know something of the former. In parts of Central and Northern India, Hindostani is almost as important as the Marathi, Bengali, or Punjabi, to say nothing of the benefit of reading the Sanskrit for the sake of Hindus, or Arabic and Persian for Mohammedans and Parsees.

Dr. Goodell's first winter in the East was spent in the study of the Turkish, Armenian, and Arabic languages. What he writes at this time from Beirut would apply to very many parts of Turkey: "We almost daily read the Scriptures in ancient Greek, modern Greek, ancient Armenian, modern Armenian, Turkish-Armenian, Arabic, Italian, and English, and frequently hear them read in Syriac, Hebrew, and French. Seldom do we sit down to our meals without hearing conversation at the table in Armenian, Greek, Arabic, Turkish, Italian, and English, and prayer daily ascends from this house—I hope to Heaven—in all these languages excepting the Italian."

The languages used for communicating instruction in Robert College and the Girls' Home at Scutari are Turkish, Armenian, Greek, Bulgarian, and English; and to show that this is not peculiar to the coast, at Anatolia College, at Marsovan, all of these save Bulgarian are used, while in that same region, including English, French,

and German, fourteen different languages may be heard every day, each used as the vernacular of some class of people.

It is not necessary for every one to be a linguist or translator. But it should be a uniform rule, with rare exceptions, to learn the vernacular of the section where one is to labor. And the work needs to be done thoroughly. I have seen veteran missionaries whose usefulness had been impaired all their life because they neglected the language in the first few years. One should lay broad foundations, and refuse to be diverted even by pressing calls from this study of the language. Nor will it be enough to have a teacher and many hours of study. To this should be added constant intercourse with the people. There should be a solemn purpose to take possession of the language in the name of the Lord, not making slipshod, slovenly business of it, but mastering it as a bright, keen instrument ready for the service of the gospel. One can have great sympathy with that good blunt Tamil deacon who, at a union meeting, is said to have prayed for the missionaries in this wise: "O Lord, thou knowest that these dear missionaries understand Greek and Latin and Hebrew from their infancy up, but thou seest what work they make with the Tamil. We beseech thee, O Lord, to have mercy upon them." It is said that a missionary had once been preaching with great earnestness in Tamil (as he thought) to a large audience for about half an hour, when an old woman in the congregation rose and begged that he would tell them in their language what he had been so eloquently describing in *his own*. A friend of mine in Tokyo was suddenly called on to dismiss a native congregation. The amazement of the audience may be imagined when in the name of the Trini-

ty they heard him pronounce over them the formula of baptism instead of benediction.

Such mistakes are certain to occur. "I never learned to speak a thing rightly," said Dr. Mullens, at the Liverpool Conference, "without having first said it wrong."

Impatience to get at work should be firmly repressed, except as work can be done in the very process of acquiring the language. A large number of societies provide for language examinations during the first two or three years, before passing which the candidate shall not be considered a full missionary. The China Inland, which requires least at home, is most rigid on the field. Men are to be students or probationers for the first two years in the field. "At the end of that period," say the regulations, "should they have approved themselves, they will be recognized as junior missionaries for the next three years. But if they have proved unstable, unable to cope with the difficulties of the language, to bear the climate, to harmonize with their brethren, to adapt themselves to the Chinese, or have otherwise shown themselves unsuitable, the directors and council will make the best arrangements in their power to facilitate their retiring."

All this toil and delay are very different from that joyful evangelism which the young missionary has pictured to himself. "It is dull work," writes one, "to pass the day saying Ting, Tang, in a hundred different tones." The further one goes in Japanese or Chinese, the harder seems the task. "To thoroughly master the Chinese would require," it is said, "a head of oak, lungs of brass, nerves of steel, a constitution of iron, the patience of Job, and the lifetime of Methuselah."

In view of this serious delay at the very entrance to the

work some have been disposed to pray for the gift of tongues, that they might begin at once. But it requires little observation to discover that this is a providential detention, in itself almost the salvation of missions. There are mistakes enough made as it is. If novices were able to begin at once, knowing nothing more about the people than they do when they land, there would be terrible confusion. But the study of the language compels the study of the people; the study of the people brings adaptation to them, and all this results in that practical wisdom which is one of the secrets of success. "The *soul* must be acclimatized as well as the body and the tongue."

As time goes on in the study of the language, the missionary begins to realize that he has entered into many new relations which have no real equivalent at home, but which define and guide his work abroad.

1. There is his relation to the home board and the churches. At home a pastor is, in his work, practically independent of any authority outside his parish. For his character and general orthodoxy he is responsible to his brethren; otherwise he is free, leading and consulting his church, to do his work as to him seems best. But for the missionary the source of both supply and authority is at home. He is sent out by the society or the church, as the case may be, and is kept there by them, subject to their control. Their policy may be right or wrong. They may wisely allow to each mission large liberty in shaping its own course, acting mainly as an inspirer of new measures and a final court of appeal; or they may, mistakenly, try to direct everything from home. "It has pleased God," says one, "that even mission boards shall be able to learn by experience." But, as a rule, the mission board has had its experience; the

young missionary has not. The latter may hesitate, delay, protest, against what he believes a mistake; he may succeed in bringing about a change if he can show sufficient reason; but if not, he has the choice to yield or resign.

In such respects the relation of the home missionary to his society differs radically from that of the foreign missionary to his board. Though, perhaps, nominated by the society, the home missionary is usually called by his own church, and paid, as a rule, only in part by the society, and has but a transient and loose relation to it. He is more the pastor of his church than he is the agent of his society, while the constant aim on every side is to cut all ties of dependence on the society, and form complete and permanent relations between his people and himself as their settled pastor, wholly devoted to and supported by them.

The native churches, however, pay the foreign missionary nothing. It is not intended that he should be in any way dependent on them. His relation to the home board is, in its very theory, permanent; his dependence on it complete. It is the peculiarity of this relation which forms a reason, too little considered, for special claims which he has on the home board in the way of support and provisions for the future. But I mention it here mainly to enforce the fact that the foreign missionary always is, what the missionary at home never is, the agent of his society. This fact should determine his allegiance before he enters on its work. Home methods may concern him little, but he should know and heartily indorse its general foreign policy before he accepts his appointment. Then he should yield good, loyal allegiance to its principles and methods. He will find any wise board eager for all the light on mission problems it can receive, and he will cheerfully comply

with their suggestions and co-operate with their plans. They, on the other hand, will hold him the nearer to their heart and sympathy because he is so dependent on them. All this is well expressed in words quoted from the London Missionary Society's instructions: "Be honest and candid to us respecting your work; help us to understand it by faithfully reporting its dark as well as its bright features. Do not exaggerate the good nor conceal the bad, that while we rejoice in your successes we may sympathize truly with you in your trials."

2. His relations to his missionary brethren. These, too, are apt to be little thought of in the first consecration to the work. They are official and personal. The working force on the ground is organized into the mission. According to the degree of liberty allowed by the board, the mission determines more or less of its own operations. The new-comer may find that his brethren want him for a very different place from that which he supposed he should occupy. He will discover that his own plans for work are to be laid before the mission; that his estimates for the expenses of his station must receive the approval of the mission before they can be presented to the home board. He will learn that rival, sometimes conflicting, claims of different stations are to be carefully adjusted in the interest of all by the mission at its annual meeting. His estimates will often be curtailed, or even cut off. Many a fond plan may be nipped in the bud, either because it is deemed unwise, or because there is not money enough to go round and the less important must wait. There will be many lessons to be learned in this respect, much discipline to be endured. But harmony and co-operation are even more essential abroad than at home.

Missionaries have mutual relations with each other, arising from the peculiarities of mission work, which do not exist between incumbents at home. The leading idea at home is, or at least often seems to be, that each parish minister should work up his own sphere of labor according to his judgment, and that there should be no interference in the work of brother incumbents. The leading idea in the mission field is that all the brethren within a district of reasonable size should regard themselves as partners in the work, carrying the division of labor no further than convenience may require, and without violating the principle of *combined action*, which should be prominently written over the gateway of every mission.

There is too much work on hand to allow men much time to quarrel about theology. But there arise in every mission vital issues which cause great differences of opinion. Conflicting methods sometimes bring serious dissensions and almost rend a mission asunder. One party advocates continual enlargement with liberal use of foreign money; the other party wishes to avoid the use of subsidies from home and leave development largely to the native church. One party thinks educational work far the most important; another considers it a diversion of funds and advocates extensive evangelization. Some would do great things at the centres in the cities; others find country work both cheaper and more fruitful. The work is so closely connected that harmony must be reached. Blessed, then, are the peacemakers and the peace-keepers!

Still more closely is the missionary bound up in *personal* relations with his brethren. Alone in a foreign land and in the midst of heathenism—the common foe on which they are making a united attack—men are much more thrown

upon one another than they can be at home. But the peculiar character of their work, the habits of dominance that are engendered by intercourse with an inferior race, the protracted isolation from his countrymen which is often a missionary's lot, and the personal eccentricities which are thereby developed—all these things make fraternal intercourse often exceedingly difficult. In a central station perhaps four or five families are thrown together within the same compound, but a few steps apart, wholly dependent on one another for society, counsel, assistance. It is a severe test of fellowship. In a community so closely knit together, how much mischief one man of overbearing, quarrelsome, or suspicious disposition may do! How much harm one woman of petulant temper or selfish or gossiping habits may occasion! I suppose every mission has its hidden scars, where the work has been hurt by the incompatibility of some of its members. The treasure is in earthen vessels. The great wonder is that with such feeble instruments as we find ourselves to be so much can be accomplished. But it is just by these tests that some of the grandest men have been developed. As a dear friend in the field said to me, "If missions never accomplished anything more than the discipline they give the missionaries, they could be regarded as abundantly fruitful"; and I have never seen anything more suggesting the society of heaven than certain mission communities. The common purpose, the common life, and the common faith had woven their lives together into a richer fabric than any of the precious oriental silks.

There is also a relation to the adjoining, sometimes overlapping, missions. As a rule, too little, I think, is known of the operations of other societies. There are often serious

questions of comity, in matters of extension and discipline, which require careful judgment for their decision. Some societies are more fraternal, others more exclusive and intrusive. The main difficulty occurs in large cities. But there mission prayer-meetings and conferences bring men of the various societies together on a platform of mutual acquaintance and common worship which greatly facilitates the settlement of such questions.

3. There is a third relation to which little thought is usually given at home. It is that to other European residents or visitors. There are few places where some of this class are not to be met. Merchants, diplomats, and missionaries are usually found together. In some places, like Seoul, the capital of Corea, and Peking, China, the diplomats and missionaries, being almost the only foreign residents, are quite intimately thrown together. The ports of Japan and China abound in foreign merchants, and there are many foreigners in the employ of those governments. India is full of English officials, civil and military, while Turkey is the border country where the occidental wave sweeps in upon the Orient. Besides this there are some 50,000 English soldiers in India, and European sailors swarm into every port all round the world. There are English and American officers on Chinese and Japanese steamers; there are visiting men-of-war from the American and European fleets. There are tourists of one kind and another continually looking in on the most accessible ports.

Now to all these the missionary must and should have some relation, especially to the resident part of them. These are people of our own race and faith, usually of our own tongue. They are set out in a foreign land, under circumstances of peculiar spiritual destitution and of peculiar

temptation. They certainly have great claims on the missionary. They are nominal Christians. As such they must prove a blessing or a curse to mission work. Far more numerous and widely known than missionaries, they are naturally taken as representatives of Christianity. Only too often they are misrepresentatives. Unconsciously they become the great stumbling-blocks. Nominal European Christians in a heathen land are too frequently like a ship sunk in the Suez Canal, blocking the way. Often consciously they show themselves *foes* of the work. Sometimes the missionary is in *their* way. He is a silent rebuke to their life, perhaps an obstacle to the success of some of their schemes. I know of slanderous stories against missions which find only too easy an explanation in the exposure made of swindling schemes of foreign merchants by missionaries, drawn in altogether unwillingly to give their candid judgment—maybe as to the proper price of pig-iron —for the protection of native officials and merchants.

But in this same class are men who have become great friends and helpers in the work. "If all Englishmen lived such lives as Donald McLeod," said a Hindu, "India would soon be a Christian country." The missions in the Punjab were started by, and have been largely sustained through, such men as Sir Herbert Edwards, Sir Robert Montgomery, and the two Lawrences. An old Indian civilian, last of all Commissioner at Amritsar, resigned his post not very long ago to become honorary—*i. e.*, unsalaried—missionary of the Church Missionary Society. The Marathi mission is in receipt not only of money but of personal help from certain English officials. Every central station of the Church Missionary Society in India has its large corresponding committee, composed of friends of the society residing in the

vicinity. These men—English officials, merchants, diplomats—are a great support to the whole work. None can do so much for or against missions.

Soldiers and sailors must be gathered under the wing of the gospel. I do not undertake to say how this work can best be done. If the church at home and the missions abroad will only recognize and assume the responsibility for their exiled and wandering countrymen they will be guided to the wisest course.

I look back with special pleasure on the Sailors' Homes in Yokohama and Han-Kow, in Bombay and Smyrna and Constantinople, and I am glad to testify to the good work I found done among the soldiers and sailors in India by the Salvation Army.

4. There is another still more neglected class. I mean the *Eurasians*, those people of mixed European and Asiatic parentage, a large, peculiar, and dangerous population, towards whom we owe compensation for the vices of our countrymen. There are in India 300,000 English-speaking nominal Christians, either European or Eurasian. In Calcutta alone are more than 10,000 Europeans and Eurasians; in southern India 30,000 Eurasians (census 1871), fifty per cent. of whom were Protestants. In many respects the two constitute one class. It is a very sad fact that mission work is hardest and most barren in just those fields where it encounters most Europeans. That fact enables one to comprehend the remark of an intelligent Hindu made to a visitor in India: "It is not more Christianity that we want in this land, but more Christians." "When you return home by the Isthmus of Suez," said an excellent French priest whom I met in Kobe, "you will find more religion lying along the banks of the Suez Canal than you ever saw

in one place in your life." "How can that be?" was my amazed response. "Why, all the Europeans who come out here take off their religion as they pass through and leave it on the banks, where it lies till they go back and put it on again." But a change is going on. I have heard of one English government station where there was for a long time nothing to distinguish the Sabbath from the week-day but the flag flying from the citadel. England is aroused on this subject, and is sending chaplains and special missionaries to minister to these classes of people. I found Dr. Chester holding an English service for such residents every Sunday evening at Dindigul. "It is only recreation," he said. Bishop William Taylor, as we have seen, has shown by his special missions in India that Europeans and Eurasians may be gathered into self-supporting and evangelizing churches. The Eurasians in India have held important government positions, though they are now being crowded out by educated Hindus. But they must have some important and atoning part to take in the evangelization of India. They are inured to the climate, acquainted with the vernaculars, familiar with Hinduism, bound to an hereditary Christianity, and more or less instructed in it. Though lacking independence and firmness of character, they might often be employed as assistants. Many women are thus used for Zenana work. A Eurasian ministry should be raised up for Eurasian churches; each mission must determine its own attitude to these classes, which may be rendered hostile or auxiliary to the great work.

5. Most prominent of all, of course, are the relations into which the new-comer is brought with those whom he has come to seek—the native populations, corrupt Christians, Mohammedans, pagans, as the case may be. The direct

labor among these people will occupy other chapters. I speak now of the personal and social relations to them.

Under this head may be included one's relations to—

(*a*) Heathen customs and religions.

(*b*) Heathen rulers and officials.

(*c*) Heathen neighbors.

(*d*) Native Christians and churches.

(*a*) A question which will press heavily on one looking to the work of foreign missions, and which greatly occupies the Christian public at large, is, "What attitude shall the missionary assume towards heathen customs and religions?" It is not possible to give any full discussion to the question in this place, but there are a few considerations which may be offered as preparing the way for a decision.

(1) It should be remembered that this is not at all a new question, but as old as Christianity itself. In contrast with the exclusive attitude of Judaism, which acknowledged no relations with other religions, Christianity, by its claim to be the "universal religion," enters into relations with them all. The question how far any and all of them are preparatory and prophetic, how far obstructive and antagonistic, and the question how far Christianity is complementary and comprehensive of them all as partial, or contradictory and exclusive of them all as false, assumes at once the greatest importance. Both exegesis and church history, therefore, must be made to pay tribute to the missionary. The attitude of the early fathers and apologists and missionaries will be found most instructive, especially such contrasts as are afforded by Justin, Clement of Alexandria, Tertullian, and Origen. The instructions of Pope Gregory the Great to the missionaries in England, and the history of

Roman Catholic contests in China respecting ancestor worship, should all be studied. It may appear that no one attitude represents the whole truth, and that it will only be when Christianity shall have recapitulated or gathered up into itself all things that it can tell what part each religion has played in the work.

(2) The history of the propaganda of other great religions should also be studied. In Hinduism and Buddhism we have the example of comprehensive, in Mohammedanism of exclusive, mission work. Hinduism and Buddhism have swallowed everything about them except one another and Islam, and in these cases the repulsion has been reciprocal. These are most instructive lessons in the results of each policy.

(3) The actual practice of heathen religions should be studied as well as their sacred books. Usually the heathen are worse than their books, though sometimes they are better. At any rate, it is with living Hinduism and Buddhism, with living India and China and Turkey of to-day that we have to do, rather than with any earlier, perhaps purer, forms. Read Mohini's translation of the *Bhagavad Gita*—the best of all Indian books; but read, also, Wilkins's *Modern Hinduism*—a plain statement of existing practices.

With every disposition to recognize whatever of truth and good may be found in the great oriental religions, I have been more and more led to the conviction that it will rather harm than help our cause to minimize the differences between Christianity and any other religion. If we make the differences slight, and say to men, "You have but to come a little further, get a little more, and you will be Christians," one of two things will surely follow. Either—and this will be at present most frequently the case in India and China—the one appealed to will respond, "If the difference

is slight, since the change to me will be so great in leaving my ancestral faith and encountering certain persecution, I will take the chances and stay where I am." Or—and this would more frequently happen in Japan—he will say, "I come," and bring all his heathenism with him, presuming that it will be quite consistent with Christianity. The Japanese are sensitive to-day about being called heathens, which is a most hopeful sign. But it will not make them any less heathen to call them Christians until they become so through allegiance to Jesus Christ. In Asia, as in Europe and America, Christianity is strong, and is to remain so, through the imperiousness of its claims, and through the absolute assent and exclusive loyalty which it demands. Be the effect of other religions what it may, whether Judaism or Mohammedanism or Hinduism, whether preparatory or obstructive or both at once, Christianity treats every one of them as a usurper on the throne and a misleader of the human heart from its true allegiance.

(4) The great power of its claim lies in the fact that while allied with reason and humanity, it is yet super-reasonable and superhuman. Elements of truth there are in paganism, but they are there organized into the service of falsehood. There are luminous waves of light in every one of these religions, yet they are polarized and darkened by other undulations. There is but one centre, and only when men stand at the focus and burning-point of light does the flame kindle.

The work of Christianity is conquest, not compromise, and the missionary of the cross may exercise a wise intolerance towards all else which claims man's homage.

I cannot do better than to quote from the one among all others perhaps best qualified to speak on this subject, one

who, besides giving nearly a half-century of study to eastern languages and religions, has of late repeatedly visited India, to see and study it with his own eyes. Words are the more important because, when compared with utterances of the same author before he had visited India, while he knew only the books, they show a marked advance in positiveness of tone. They are, in fact, accompanied by a recantation of former different opinions. They are the words of Sir Monier Williams, Boden Professor of Sanskrit at Oxford. He had just held up the two statements that "A sinless Man was made Sin" and that "He a dead and buried Man was made Life" as unmatched in any other book of any other religion. "These non-Christian Bibles," he says, "are all developments in the wrong direction. They all begin with some flashes of light, and end in utter darkness. Pile them, if you will, on the left hand of your study table, but place your own Holy Bible on the right side—all by itself — and with a wide gap between. . . . It requires some courage to appear intolerant in these days of flabby compromise and milk-and-water concession. But I contend that the two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and forever; not a mere rift which may be easily closed up; not a mere rift across which the Christian and non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and after studying all its false religions and philosophies, go forth and

fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel — nay, I might almost say the stubborn, the unyielding, the inexorable facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christian, but let there be no mistake; let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock."

(*b*) The missionary's relation to native rulers and officials varies greatly in different countries. There is most of it in Japan. In Corea and China it originates mainly in medical work. But however it may come the missionary will learn to cherish no great expectations from simply official favor and to beware of certain great perils. As a rule, official life is still so corrupt that a man can hardly occupy a high position and be a Christian. There has been and will be great danger of mere official, political Christianity in Japan. And one must watch himself lest personal honors and emoluments divert him from his highest labor as an ambassador of Christ.

(*c*) With heathen neighbors one can often be on terms of good-fellowship. Such intercourse should be cultivated wherever the Christian character can be fully maintained, for the argument of a Christian life may reach

many a heart where the ears are closed to gospel invitations.

(*d*) One other point remains to be considered: the relation of the missionary to the native Christians and churches. Right here the beginner encounters, perhaps, his greatest surprise. He has been greeted with effusive friendliness by the natives; he sees many evidences of their affection for, as well as dependence on, the missionaries. He does not understand how it could be otherwise, considering the benevolent errand on which they have come. Yet as he gets a little deeper into the work he is very sure to encounter feelings, and that on both sides, quite the opposite of all this. On the part of the missionaries he will find that the gulf of nationality or race is seldom bridged over, and that there lingers more or less disposition to treat the natives as members of an alien and inferior race. In some countries the people are in a conquered or dependent position; in nearly all the Christians are dependent, and he will feel that this has operated unfavorably on many missionaries, begetting in them lordly, perhaps overbearing habits, as constant association with an inferior race is almost sure to do. He will find that missionaries, especially in China, regard their own native agents with frequent suspicion. In India distrust and dislike of the natives, combined with the domineering attitude of a conqueror, are very often the English official attitude. There is almost no social intercourse between the official and native circles, and the missionary home is too often infected with the same spirit.

On the part of the native Christians he will almost universally detect a cringing disposition, especially among the native paid helpers. The dependent spirit of the native leads to the *mabap* (mother-father) theory: "You, the

mission, are the father and mother of us all. Everything shall be as master pleases." They recognize their inferior position, yet are too much used to it, and too really dependent in character as well as position, to resent it; but when they enter into the pay of the mission they become ambitious. The mission seems to them a great wealthy institution. They think the master assigns their salaries, and has only to write home to get all the money he pleases. When the desired increase of salary is refused, they grow dissatisfied and rebellious. In the cities of Madras and Calcutta I found the native Christians in a chronic state of discontent and complaint. The new-comer will be grieved at heart by what he sees. The matter has sometimes been discussed in general conferences, and once, certainly, in the Punjab Conference it came to a very bitter outbreak of the native pastors. In part it will appear that this unfortunate state of things is necessarily connected with the employment of numerous native agents; in part it is inevitable, from the relations which must exist between a European missionary and an Asiatic.

I defer the conclusions to be drawn from those facts to a later chapter, and now only ask how this bitterness can be avoided and the best relations possible maintained. In Japan the natural independence of the people has defined these relations from the start. The missionaries are equals and helpers, not lords. The troubles prevail most in China, India, and Turkey. With complaints in Turkey we have become unfortunately familiar. How can this be avoided? For answer the student has but to go to the same spot where the evils are found—the mission field. There are men who, so far as possible, have abolished all sense of difference, and have made the natives in every country feel

that Christianity unites more strongly than race or class can separate. One household in which I was a guest shines out as offering a home to any and every native Christian. I seldom sat at that table without finding some native brother at my side. In the breaking of bread there was union of hearts; yet in that very mission fastidiousness and separateness were once the custom. My friend came, could not yield to such narrowness, and adopted the other course, despite remonstrance. Finally his example has told on others, and now prevails in the mission. I sat at a veteran missionary's table at Madras with his family and six or eight native helpers, although this was the first time such a thing had occurred in that family. In Japan I had delightful intercourse with native pastors at almost every missionary's table. But so far as I can now remember, in my two months in China I never sat down at a private table with a Chinaman save once, and that was in the Chinaman's own house — Ahok. In the instructions of the Church Missionary Society we find the following: "The missionary who desires to gain influence and win souls for Christ must thoroughly identify himself with the people among whom he labors."

Now see how one of their missionaries carries out these instructions. A guest myself at his table, I learned to know his hospitality. Bishop Sargent, at the head of the mission of the Church Missionary Society in Tinnevelly, said: "It is not enough that we think we have love in our hearts; we must show it. We have fifty-eight native clergymen in Tinnevelly, and I make it a rule to try and have every one of these men sit down at table and sup with me once every six months. On the first occasion, after dinner, I said, 'We must allow one hour for a few short speeches

from those who have anything to say.' The first one that got up touched me to the heart. He said: 'I see in the event of this evening a most powerful argument in favor of our holy religion and of what it has done for us. Here are about fifty men of various castes sitting down together in peace. Fifty years ago you might as well have expected to see fifty royal tigers sitting down in peace at the same meal as to see such a sight as this.' Besides this, every month, in any district I visit, I meet all the clergymen of that district at a common meal. Every time a native minister likes to see me he calls at Palamcottah, and I have a servant to care for him, and a room where he can stay, and meals are provided for him."

The secret of the true relation to the native Christians is love. If this becomes a personal, paternal, or fraternal love—if the missionary makes them feel that he cares for them as individuals, he will not fail sooner or later to win them.

All missionaries need what Christian Friedrich Schwartz eminently possessed—"a sanctified and vernacularized intellect."

CHAPTER VII

THE DEPARTMENTS OF MISSIONARY WORK IN THEIR VARIETY

THE variety of work on the mission field is one of the surprises which await the visitor and the beginner.

First in our expectation, though not always first either for the mission or any missionary, is evangelization. The seed must be sown far and wide; next a few converts may be hoped for; then come the congregation and the church.

It is a happy thing for a young missionary if, after a year or two of hard study of the language, he is permitted, in company with some veteran, to enter on that great work.

Evangelization is the proclamation of the gospel. Confucius says, "The philosopher need not go about to proclaim his doctrines; if he has the truth the people will come to him." Jesus says, "Go out into all the world and preach the gospel."

Evangelism may be either localized or itinerant. In the former case the proclamation is made within easy reach of the mission-house, and centres about a church. In the latter case it is made while travelling for that purpose, whether slowly or rapidly. The important features connected with either of these forms are:

1, the facilities for travelling; 2, the place for preaching; 3, the auxiliaries employed; 4, the persons speaking; 5, the classes addressed; 6, the argument and persuasion employed.

I would I could sketch the picture of the evangelists of

the gospel as in various lands I have seen them setting forth upon their tours. There are railroads for them in Japan and India, where they, perhaps, ride third-class with the natives. The iron horse is pushing along in Turkey, and, like the fabled camel, has his nose thrust into the Chinese tent for the space of a few miles. All along the Chinese coast and 1200 miles up the Yang-tze River steamships are plying back and forth in every direction.

But steam can seldom bring them to their real itinerating country-field, so we see them taking other conveyances. In Japan it is the basha or stage, with its brutal driver—whose beating-stick one finally seizes and flings away—or the light, skimming, comical jinrikisha, or Pull-man-car, with its one or two wiry, tireless little runners, who slip them along thirty, forty, or even fifty miles a day, over excellent roads, to the place of work. This jinrikisha, the invention of a missionary for the comfort of his wife, after having spread all through Japan, is on its victorious way around the world. It has swept along the coast of China, and intrenched itself at Singapore and Penang. I found a jinrikisha company, limited, just under way at Colombo, and have heard since of the arrival of this oriental bicycle in northern India. Wherever in the tropics coolie labor is common and roads are fair, it has a sure future. When next I visit Egypt I expect to find my comical donkey-boys grasping the shafts of the jinrikisha.

In China men jolt over execrable roads in springless mule-carts; they bestride donkeys, ponies, or mules, or they are carried in a chair by two, three, or four shouting coolies. One interesting figure that rises before us is Dr. Nevius, in his far-famed wheelbarrow. "It is unique," said the doctor to Secretary Seward, his guest. "Yes, and will

remain so, "for nobody will ever want another," was the reply. But the prophecy was false, for there come many requests for duplicates. On one side of the great central wheel sits the doctor, on the other side his native helper. Before them is a good-sized box for their books and traps, and over them a large sun-umbrella. A coolie behind and another in front hold, balance, and direct the barrow, while a pony ridden by a third coolie draws it up and down through holes and ruts and ditches and river-beds, over stones and logs and obstacles of all sorts, far into the interior of Shantung province.

But the water-ways are best in China, and on any of the great rivers and frequent canals we may see the missionaries, often with their families and native servants and helpers, fitting up the covered house-boat as a home, where for weeks or even months they sleep, cook, eat, write, study, and receive calls, their crew meanwhile poling, rowing, dragging, or sailing them from one village to another, as they sow their seed beside all waters. Sometimes they have the luxury of a sail-boat, and I have even seen steam-yachts. But of these the Chinese Government is suspicious, and they may be forbidden.

Across the hot plains of India we may see slowly creeping the missionary bandy, drawn by humped, straight-horned, tail-twisted bullocks, a covered two-wheeled house-cart, where one may sleep by night on mattresses, as well as ride by day and night. Or it is the northern ekka or tonga, horse-drawn, something like the Irish jaunting-car. In Turkey one is happy if he can mount a sure-footed, hardy Syrian horse; otherwise — unless, indeed, like Dr. Farnsworth, he have a light, strong American wagon brought straight from home—he must ride in the Turkish araba or four-wheeler,

drawn by horses, perhaps driven by a Mohammedan, who during the fast of Ramazan will neither eat, drink, nor smoke from day's dawn to sunset, but will spend all the more time by the way in feeding his horses. Across the plains of Bulgaria the missionary will ride in the paiton, or two-horse phaeton, introduced by the Russians.

In none of these countries is there any real difficulty in travelling where one will. In Turkey the teskireh, or local passport, is annoyingly indispensable, and a special firman gives one prior claim to post-horses and other privileges. In Japan, too, passports are required, and a little ethical doubt is involved in the use of them. Only three objects of travel outside the open ports are recognized: health, science, and trade. Travelling for the last purpose is forbidden; for the others it is sanctioned. Shall such passports be used for mission purposes? A late change, however, expressly recognizes missionaries.

There are charming little inns in Japan, with poor food, bad smells, and a graceful hospitality that covers all blemishes. There are worse inns and worse smells, with better food and colder manners, in China. In both countries Buddhist temples are sometimes used, as they commonly have guest-apartments connected with the temple. English-managed travellers' bungalows, with European food and Hindu rest-houses, are found all over India, while flea-bitten and filthy khans, with fairly good food, abound in Turkey. But the best thing of all, especially in India, is the large tent, which may be pitched in a grove near some central village. As the evangelist may be out for months, he has his whole family with him, his books, his furniture, every provision for health and work. "Day by day he sallies forth with the message of peace on his lips; he takes his station on the

steps of some idol temple, or, it may be, under some spreading tree; the people flock around and listen to the word of life. . . . Partly from curiosity, partly from desire of information, numbers of persons visit the missionary in his tent, and not infrequently, sitting in the tent door, he preaches to a little knot of visitors with more comfort, and, perhaps, more effect, than when he preached in their villages. His band of helpers, too, scatters itself about in the adjoining villages, and brings to him every day the report of their work."

The variety of platform from which he speaks is as great as the variety of his travel and housing. From the fence of the mission-compound in Bombay, supported by a school-boy choir, he may address a motley crowd upon the side-walk, while the passing street-car shows faces all agape with curiosity at the sight. In the cool of the morning in the same city, without need of license from magistrate — for preaching of the gospel is freer in Bombay than in Boston — he may stand in an open square and proclaim the good news to a few score of Hindu coolies, with a sprinkling of Mohammedans, who interrupt from time to time, until he stops their mouth with a song. You may see him address more docile Moslems in the vestibule of the native church, or high-caste Hindus in a little upper room of their own dwelling. In Calcutta he has an English open-air service every Sunday in Beadon Square for educated Hindus—a service in which you may join. You meet an old Hindu, who tells you he used to be a helper to the Unitarian, Mr. Dall, but is equally ready to aid the Scotch Presbyterian, Mr. McDonald, or the American evangelist, Dr. Pentecost. In Madras you stand with Mr. Phillips, of the London Missionary Society, under a shed just off the street, and hear the Moslems addressed

again. You go to the bazaars or market-places and find, as at Allahabad, a Presbyterian open chapel, in which and from which the thronging masses are daily reached. In Peking, Han-Kow, and Canton are scores of these street chapels, where for four or five hours a day the gospel is preached or talked or sung by the missionary or his helper. Merchants and laborers drop in for rest or from curiosity, hear the news, and go out again to their business. At Han-Kow, a great trade centre, representatives of nine provinces may be seen at such audiences. The great Indian melas, or religious festivals, where thousands and hundreds of thousands are often gathered together, give a remarkable opportunity for preaching. A crowd is drawn to any spot, leaflets are distributed, songs sung, the difference between Christian and Hindu worship explained. In Japan there are great theatre-meetings, or some Buddhist temple is opened; or, in Turkey, perhaps some old Christian church. The tea-house becomes a chapel in Japan; the rest-house in India, the khan in Turkey. Everywhere private rooms of inquiring heathen are turned to account, while many audiences are gathered in the bustee or mohulla, the common enclosure of a group of families. One mission reports twenty-two such places in Delhi, India.

You may imagine your substitute abroad talking from his gospel-boat to a group of people on the shore; or marching with his helpers through the main street of the village, until, in the public square, he has drawn a crowd together, with whom he then begins a conversation, addressing the head men first, perhaps, with questions and answers, until the talk becomes general. My friend, who has been but a few months in China, lunches with me at an open tea-house, on the way to the Great Wall. As we finish our meal he looks around for a moment at the group of inquisitive people who have

pressed themselves closely but not rudely about us. Then he mounts the stone seat, and, secure in my ignorance of the language, gives his first gospel talk to the Chinese. "You will be near the mark," writes one, "if you imagine the gospel-messenger, in a straw hat and pea-jacket, sitting on a broken wall—there is always a broken wall handy in a village—or on a door-step, or on a form at the front of an eating-house, conversing freely with a score of Chinamen, all of whom, perhaps, bear some mark of their occupation, while a number of boys in very scant clothing thrust themselves to the front, and a few women linger at a distance, just beyond the range of hearing."

In fact, there is hardly a place, open or covered, where the proclamation is not made. House, tent, shed, shop, theatre, and temple; train, boat, car, chair, and saddle; tea-house, inn, khan, and bungalow; street, square, field, lane, and grove—all places are made to ring with the gospel-call by the helmeted, coated, trousered, booted, bearded, white-faced European, everywhere the symbol of advancing power and life.

There are various auxiliaries. The Mason & Hamlin organ; the baby-organ, which can be folded up and carried under the arm; the accordion; the violin, or native instruments, wind and stringed, and drums. The magic-lantern and stereopticon draw a crowd anywhere. Native bhajans, strange weird lyrics, are chanted, whose echoes still linger in my ears. Sankey's songs are sung and liked all round the world. A song tells its story and wins its way in all countries. The native evangelists sing their effective kirtans, or musical recitation of some Bible story, accompanied and interrupted by their own strange instruments, and varied by spoken appeals and applications. I have seen Hindus sit for

hours spellbound by such preaching. The head man of a heathen village once complained to Narayan Sheshadri about his agent: "If your people do not come at the appointed time to sing and preach to us, we won't stand it; we'll report them at headquarters." He was a Hindu. In China custom sanctions pasting tracts on the walls in conspicuous places. I do not know whether a suit of Chinese clothes with long pigtail could be counted an auxiliary, but many missionaries in the interior of China find the costume a relief and a help, even the ladies often adopting it. It prevents much intrusive curiosity on the part of those who have never seen woollen goods or foreign patterns, and the missionary is not so apt to be interrupted in his discourse by a question as to the price of the cloth he wears. Some, however, court this very curiosity excited by foreign apparel.

The persons speaking may be foreigners or natives. The union of the two is best. Mr. Jones, of Madura, has a band of trained men who divide the city between them. They spend an evening with him in planning their work; then they sally forth in separate bands and do it. The European has judgment, experience, prestige, and executive ability; the native has the advantage of nativity, and is often the more effective speaker; but a novice in the work will soon find the need of the help of a veteran.

Great account should be made of the variety of persons addressed. It is not enough to be prepared, in general, to preach the gospel to the heathen. If Paul became a Jew to the Jew, a Greek to the Greek, the evangelist is to take care lest he be a Jew to the Greek, a Greek to the Jew, or a Chinaman to a Hindu. The gospel is not the same thing to a Moslem and a Buddhist; to a Pariah and a Brahmin;

to the educated citizen and the villager. Adaptiveness is the great need. The very words which will carry conviction to the heart of one class will be quite misunderstood by another. The arguments by which one is met in the country are totally different from those expressed in the city. In the villages of India the people are mad upon their idols, enslaved by caste, worshipping Brahmins as deities. The missionary is met, says Vaughn, "by arguments which astound and sadden him. It is admitted that the gods were what we call vicious and corrupt, but, being gods, they could do what they liked and were accountable to no one, while the very prowess of their lusts made them objects of veneration to feebler creatures. The wickedness of their worshippers is admitted, but either all is maya (illusion), or, if there be individualities, it is Brahma who moves within them, and prompts all they think, say, or do. In the city all this is changing. Rationalism is replacing this gross pantheism, and the presentation of Christianity must vary accordingly." It is important, therefore, to have men trained for special work with each class—the Buddhists of Japan, Confucianists of China, and Hindus of the great cities—while others should fit themselves for the Mohammedan controversy. Here and there one may be found able to be all things to all men. The Scudders are examples of this universal talent. So also is Cyrus Hamlin, who wrought such wonders in the introduction of new industries among the Armenians.

What methods of speech, argument, and inducement should be used? Knowledge of the people must decide; of their language, customs, religions, and character. It is a common practice to keep what is called a bazaar-book, in which new words and phrases, apt figures, and telling points are noted down. There is a growing agreement to avoid

controversy. But the best way to avoid it is to be ready for it. "I advise you to study the native religions," said a distinguished Indian missionary (Stephen Hislop), "not that you may set yourself to the hopeless task of lopping off every twig and branch of the upas-tree of error, which sheds its baneful influence throughout the length and breadth of the land, but that you may clearly distinguish between the branches and the stump, and lay the axe at the root of the tree."

But to all such knowledge of the evangelist must be added moral traits—patience, good-humor, a love for fair play, above all, a love for souls. He will talk with his hearers, plead with them, pierce their conscience, melt their hearts, rather than merely harangue them and reason with them.

One great question in regard to evangelization has been, "Shall it be diffused or concentrated, far or near, fast or slow, long or short?" The tendency at first has been to "long, rather aimless tours, with short stops, into far distant regions. The visit to each place was rare, the work not followed up, the fruit small." "The itinerating missionary," said Bishop Sargent, "is too often like a comet, and the villagers like astronomers watching for it. The comet sometimes returns once in two and a half years, sometimes not at all." We went one day to a village in southern India, where the people listened with respectful attention. At the close one man came forward who said he wanted to know more about Christ, but he should not see the missionary again for a year, and could not read. How was he to know? It was promised that a catechist should speedily revisit the village.

Missionaries nowadays attempt less. They spend a week or two in a place, and return frequently to the same spot. The sown seed is watched, the ripening harvest garnered.

At the same time there are occasional tentative excursions to explore, diffuse, gather in. Most unexpected fruit often appears.

Mr. Tucker, the leader of the Salvation Army in India, recently told Mr. Jones, of Madura, that they have practically abandoned the diffusive policy, as it brought no lasting effects, and are concentrating their labor on a few places, and prolonging their work with a view to abiding results. "No mission," adds Mr. Jones, "has ever prospered by simple evangelizing. It is the earliest work of a missionary, but it is the discipling that brings the permanent results, and has given to missions their monumental success."

There is no more important work in the field than evangelization. Too often, especially in the large cities, it is put into the background. But the country people can be reached only by the evangelist. Neither rural nor city work can, as a rule, be left for its initiation to the hands of natives. The weak point of the Oriental is lack of organizing and executive skill. The controlling mind of a European will be needed back of all evangelistic work for a long time to come. But an experienced missionary will know how to keep a large number of native helpers at work.

Evangelists are often forced to say, "We have seen little or no fruit from all our labors." Mr. Ragland, who had for four years been conducting special evangelistic work in North Tinnevelly, with two associates and a large corps of native assistants, said at the South India Conference, at Ootacamund, in 1858: "The apparent fruits of our preaching have as yet been very small. We can count up about 500 persons who expressed a desire to learn Christianity, but, with a very few exceptions, all sooner or later drew back. Yet we trust that the day is not far distant when our converts

will be multiplied manifold." At the South India Conference in 1879, twenty-one years later, Bishop Sargent was able to say of these same evangelists, "When they entered this work at first there were only 1000 converts; now there are 40,000, and all owing to the efforts of these men."

The department which appears as the rival of evangelism, the most discussed, criticised, abused, yet always increasing fastest and claiming most, is that of education. It is certainly the most conspicuous work on the field.

Evangelistic work is intermittent, often impracticable for half the year; educational work is continuous, making its claims every day. The one is desultory; the other regular. The one is large in its demands on knowledge and experience; the other is limited in those demands. Evangelism is little sought for and coolly received; education is eagerly sought. The former breaks up home life and takes one all abroad; the latter keeps one anchored at home. The results of evangelism are uncertain and long concealed; the results of education, if not always the highest, are sure and conspicuous, while the imposing buildings of the latter present a striking contrast to the simple apparatus of the evangelist. No wonder that schools rank high in the reports of visitors and inspectors, while itinerancy makes little show and is often neglected.

Logically, evangelism always precedes education; historically, it must often follow. The first work to which our missionaries at Harpoot set themselves was to teach the people the alphabet. Then they taught them the gospel. It was Christianity based on the alphabet. If we cannot begin where we would, we must begin where we can. The proper starting-point is the point of opportunity. It frequently hap-

pens that the gunboat is the first evangelist, heralding to a terrified people the advent of a mightier civilization than they have known. The response is an eager desire to get hold of western science, language, industry, and mechanism. The more they long to get rid of the hated foreigners, the quicker must they master their arts. Then comes the call for schools and foreign teachers. No gunboat can beat down the wall of religious prejudice, but the school leads into the temple, and if Christian teachers are first on the ground, long before evangelism is permitted they may reach the hearts of the people through their minds and bodies.

This has actually been the course of events in Japan and Corea. It has been, and is, the order in many sections of every mission field. We may not say, "First civilize, then Christianize," nor may we always say the reverse. Our aim is to reach the heart and conscience in the quickest, surest way. If the straight road is closed we must take any accessible way, though longer. When the blizzard piles the drifts and snaps the wires between Boston and New York, the Hub signals the metropolis through Manchester, Rutland, and Albany, or even with a double sub-oceanic passage *via* London. It is then not only the shortest, it is the only route. It is the same with the soul. The point is to get there by whatever road. My friend Dr. Kitchen, of Tokio, spent one year as secular teacher in Mr. Fukuzawa's school, asking simply the privilege of meeting his students in a voluntary Bible-class outside of school hours. The result was that at the end of the year fifty out of 590 had become advocates of Christianity, of whom thirty-nine had joined the church, twenty in my presence organizing themselves into a Young Men's Christian Association. To the true missionary the school is always an evangelistic field.

This is the way in which the educational work grows. The gospel is light; light on the Word as well as in the life. First of all, the converts must be taught to read the Word of God for themselves. Here, at the start, the evangelical mission strikes down one of the most common and darkening errors of all false religions—the doctrine of the inaccessibility and unintelligibility of the sacred writings. All who hear the gospel message must be able to read it. Hence at once a care for primary education. Whether in the zenana, the rest-house, or the mission-compound, there must be an elementary school.

But so much only calls for more. If Christian scholars and Bible-readers are to be multiplied, missionaries cannot possibly supply the demand. Native Christians must be trained to the work who can be put on small salaries in every spot where they are needed, following in the track of the evangelist. For such teachers there must be training or normal schools. In India "The Christian Vernacular Education Society" and one or two other societies exist for this special object.

But not only teachers are needed; there must be male and female Bible-readers who can do evangelistic work; catechists who can care for the first converts in each community before it has grown into a church; evangelists who can more and more assume the itinerating work; preachers and pastors who can train their own people, organize the work, and thus lift the increasing responsibility from the shoulders of the missionary, leaving him free to supervise the old and push on the new work. In a word, a native ministry of all classes and orders must be trained, some requiring a brief and simple education, others one that is long and full. Thus there spring up training-schools, high-schools, colleges, sem-

inaries, universities. Soon appears a second generation of Christians, and these children have the same claim on the church for a broad education that our children at home have. Like the church here, the mission there responds with boarding-schools and more colleges for boys and girls, quite apart from any special aim they may have towards the ministry. Thus the simple training-school is differentiated into a complete group of educational institutions.

Yet this is not all. Many homes are quickest entered through the children. Heathen parents who will not heed the gospel will often send their children to a mission school. The children are easily won, and always take something of Christianity to their homes. The school becomes their evangelist and makes them evangelists. This is the reason for so-called heathen schools, caste schools, or Hindu schools, as they are called in India.

Now as soon as the desire for education becomes general —a desire largely created, always fostered, by the mission —other institutions are established outside—governmental, native, priestly, secular, heathen, as the case may be. This education tends to rationalism and scepticism, or reactionary heathenism. Through rival and patriotic claims and borrowed tools it competes with, perhaps outbids, the foreign school. This has been the experience, among others, with Robert College, at Constantinople, and the Doshisha, at Kioto. The only way to meet this opposition is to keep the Christian schools ahead of their rivals, the teacher always remaining an evangelizer. That was the plan of Dr. Duff in India; it is the plan of many to-day in Japan, China, and Turkey.

Of course there are infant schools, kindergartens, orphanages, girls' schools, industrial schools, Sunday-schools, each

with its own special place and work as a part of the great system of Christian education which, as I trust this outline has made plain, inevitably springs from and directly contributes to the evangelistic work.

Heathen systems are based upon, or interwoven with, conceptions of nature, of history, of mankind, as false, for the most part, as their conceptions of God. A science, history, philanthropy that are true will assuredly demolish those systems. If wielded by the hand of the evangelist, instead of the secularist or agnostic, or bigot and pagan, such education will as certainly build up the kingdom of God as it will tear down the kingdom of lies.

An enthusiastic educator, like some of the men in Tokio and Kioto, in Madras, Cairo, Beirut, or Constantinople, will feel that he holds the keys of the future in his hand. He is the teacher of teachers; the former of the thought, the character, the life, the society of those who, in the dissolution of the fabric of paganism, are to bind the elements together in a new structure, and themselves form the thought, the character, the life, and social units of a nation. His school may be full of political Jeffersons and Adamses, of ecclesiastical Luthers and Calvins. He need not tour over the country. Here in this one building is his one field for evangelism. The seeds for the independence of Bulgaria were sown in the class-rooms of Robert College.

The third branch of mission work is the literary—for the creation of a Christian literature. Think what our Christian literature is to us; how many centuries, how many lives, how many labors have contributed to it! We shall then begin to realize the work to be done for every land. The language itself, or at least the written form of it, must often be created. Romanized characters are being intro-

duced into Japan and various provinces of China. Great and venerable languages, saturated with paganism, materialism, and sensuality, but poorly equipped with terms for spiritual and religious sentiments, must be made receptive and expressive of the new Christian content, and so pressed into the service of the Lord.

The *homoousian* and *homoiousian* controversies of old times can hardly have caused greater dissensions and heartburnings among the church fathers than the controversies in China as to the proper term for God have caused among earnest missionaries.

The central and most creative work of all is the translation of the Bible. Mohammedanism seems never to have known the Bible. Why was it not in Arabic? What a difference to the world it might have made! The Nestorian mission in China and the Roman Catholic mission in Japan could both be swept away, because they gave no Bible. The open Bible saved Madagascar. That age-long enterprise which began, for us, with Wyckliffe and Tyndale, and has been brought to its latest stage by the Anglo-American Revision, is to be undertaken for every language and every principal dialect by the missionaries, foreigners though they be. Natives will assist, revise, and finally complete; the missionaries must begin and direct the work. The translation must be faithful, idiomatic, attractive, neither so high as to be above the common people, nor so low as to lose dignity and the respect of scholars. What call, then, for linguistic skill, for exegetic tact, for spiritual sympathies! What need of trained minds, of studious, persevering, careful habits! What musical deed was ever so glorious as to seize a language, the great organ of a people, and by touching its keys to make it sound forth, in wondrous symphony,

from all its thousands of pipes, the sublime revelation of the God and Father of our Lord Jesus Christ! The work of Carey and his coadjutors at Serampore, and his successors all through India; of Goodell and Riggs and Schauffler and others at Constantinople; of Vandyke and Eli Smith in Arabic; the work of Hepburn and his fellow-laborers in Japan; the union translations in China — such achievements as these would of themselves justify the mission enterprise.

When I was in Tinnevelly, Bishop Sargent told me of a rich native who was ready to give money to the Hindus for founding a large school if they would have the Bible read in it. When the priests consulted together, one of them said: "It is not the mere written Word that can advance Christianity. Only when translated into act has it power, so we need not fear the mere reading of the Bible." But another objected: "That is not the case. The mere printed Word of the Bible has a power in itself. Who could read the third chapter of Daniel, for instance, and not see that the Bible treats all worship of images as false?" So the offer was rejected. They were wise. The Bible is a living book, and many are the instances where the simple reading of the Word has brought conviction, conversion, and even the forming of a Christian community.

At the same time no vernacular Bible is satisfactory or permanent except in the hands of a living church. This is clearly shown by the differing fate and fruit of Carey's different translations, according as each was or was not committed to a church. In China, moreover, the great Protestant cry, "The Bible without note or comment," has been dropped, and the Shanghai Conference voted for an annotated Bible.

Now on this foundation the whole Christian literature of many a people is to be reared. All the apparatus for studying the languages must be prepared. Then come translations, compilations, compositions of every kind of book. There must be text-books for schools and colleges and theological students; literature for homes, churches, Sunday-schools, and the natives. There is editorial work to be done in publishing papers and other periodicals. Hymn and tune books must be prepared. Even the sacred books of other religions are largely translated by missionaries. I do not mention their contributions to Geography, History, and Natural Science. "Other colonizers," says Dr. Cust, "applying to one country what is true in some degree of all, may have caused cities to spring up in what was lately a waste, and turned virgin prairies into a garden of cereals, saccharines, and oils; but to the missionaries alone has it been given to go among a savage people who had no alphabet and had never heard of the ink-bottle and the reed pen, and in a few years to lead them across a gulf which other nations have only traversed in the slow progress of centuries, to fashion for them a literary language out of their own vocables, teaching them to read and write, to join in prayer and praise and song, to start a printing-press in their midst and make use of the people themselves to work it, so that the African has taken in, adopted, and practised within twenty-five years what took the Greek and Latin twenty-five centuries to accomplish. These are but fragments of the great edifice of Christian belief and life, which it is the object of missions to erect, and which no other conceivable agency could have effected."

The fourth and youngest of the major departments of missions is the medical work. It goes directly back to the

example of our Lord, "who had compassion for the sick and healed them, and gave his disciples power to heal all manner of sickness and all manner of disease."

The missionary community itself must have medical help. No person skilled to cure can behold the suffering mass of humanity about him without doing something to relieve their distress. The work once begun enlarges, presses, brings forth fruit, until special physicians must be sent out. Such marvellous skill, such unimagined kindness establish a claim on the respect and gratitude of the patient, which makes an open avenue for the gospel. That is the philosophy of medical missions. At the same time their very skill and success excite superstitious awe, as of witchcraft, which may become the source of slander and riot, as in China.

Even the ancient civilization of China, with all its achievements, has accomplished little for the cure of disease. Their superstition forbids to this day the dissection of the human body, and I found only models of *papier-maché* in the mission medical schools. Anatomy, physiology, pathology, and *materia medica* are not only unknown, but replaced by most absurd theories. Surgery is practised in China in only the rudest way. "Before surgeons came from the west," says Dr. Kerr, "there was no one in all the empire who would venture to puncture an abscess or remove the simplest tumor." Diseases are the visitation of evil spirits, and are to be driven out by gongs and fire-crackers, or by drinking the ashes of hieroglyphic charms. Think of the sufferings of mothers and children, of the pains of disease, enhanced a hundred times by superstitious terrors! There is often a kind of intuitive knowledge of the use of native herbs in sickness, but beyond that the native medicine-man

is a quack whose profession in the eyes of his people ranks with the mysterious occupations of the priest and the soothsayer.

The medical missionary should be one thoroughly trained for his work, especially in surgery. But the chief object should always be kept foremost in his mind—evangelization. Just as the literary work simply gives a basis for the direct aim of the mission, so the medical work, which treats man as an embodied soul, must keep the soul always in view. "Philip has shrunk into an ambassador," wrote Dr. Carey once of his son. The missionary should never shrink into a mere physician.

Next to this danger is that of neglecting the language. More than all other men the missionary is pressed into the work from the start. But his usefulness will be permanently injured if he does not devote the first year almost exclusively to the study of the language. Dr. Lowe, of the Edinburgh Medical Society, even recommends that he be sent to a station distant from his future work, and that his full medical and surgical outfit be not supplied until he has passed his examinations in the vernacular.

The divisions of the work are mainly four. He may do a localized or an itinerant work. He may have a hospital or a dispensary. Probably he will combine two or more of them. Besides this, he will soon begin to train his assistants, all of whom should be Christians, as nurses and physicians. They will become medical missionaries to their own people. The hospital and dispensary may often be made self-supporting through their benefits to the local community, whether native or European. This is the case with the hospitals at Tientsin, Shanghai, and Foochow. In India the government gives grants to such medical work.

But the medical missionary must avoid being drawn from his evangelistic work into private practice. The attractions and emoluments of this are frequently great. If he have not taken up the cross for life, if he be not fully consecrated, he may yield.

It is important that the physician should also be a preacher. This office he cannot delegate to others. If he neglect the gospel, he need not be surprised that his assistants and patients do the same.

As a model of what should be done, let me give a sketch of Dr. McKenzie's famous hospital, as I found it in Tientsin in 1888. He had then an average of forty-two in-patients daily, the average length of stay being twenty-one and one-half days. As a rule, the patient paid for his food and provided his bedding. The doctor employs two dispensers, three ward attendants, a cook, a gate-keeper, and a coolie, all but the last being active Christians. He begins each day with a conversational Bible-reading of three-quarters of an hour, many of the patients taking part. Medical work in the wards is all done before two o'clock. After that the ward attendants spend a large portion of every day in teaching the catechism to those patients who can and will receive instruction. Enthusiasm is aroused, and the more advanced among the patients help instruct the others. Tuesday evenings a class is held for gathering up the fruit of the week. Friday evenings there is a special meeting of the helpers and other Christians for prayer and study of the Scriptures, Dr. McKenzie himself leading at these various meetings. I have met few missionaries who have so impressed me with the spiritual power of their life as did Dr. McKenzie, now gone to his reward. When I asked him what the viceroy, Li Hung Chang, the chief patron of

the hospital, thought of this so marked religious feature, he replied, "He thinks it a harmless eccentricity." But this eccentricity is so effective that more members are usually received into the London Missionary Society church at Tientsin from this hospital than from all other sources.

There is a great difference in the opportunities presented by different countries for medical work. In Japan the day for such work is gone by. The native physicians are well trained and numerous. They regard such movements with jealousy. In India the government does much itself for the sick, but it also welcomes and aids medical missionaries. Female physicians are needed who, unlike those serving under the Lady Dufferin fund, and therefore pledged against uttering a word about religion, shall be as skilful in teaching Christ as in healing sickness. China is the great field for medical missionaries; nothing so much breaks down Chinese pride or secures the people's gratitude.

In 1849 there were not more than forty medical missionaries in the whole field. The first three to China were from the American Board, the leader among them being Dr. Peter Parker, who "opened China to the gospel at the point of his lancet." First of all, however, was Dr. John Scudder, who labored in India from 1819 to 1855.

I have described the four great departments of work on the field. But it would be an error to suppose that this is all. There are other minor branches.

5. The musical work. If people are to praise God they must have voices, songs, hymns, and instruments of praise. If we can make the songs of these melody-loving peoples, we shall be sure to gain their hearts. Next to the Bible comes the hymn and tune book. The missionary may find sweet native poets, such as are in the Marathi Mission. He

may sparingly introduce the best tunes from his own land, much of Sankey's music being very popular. Still more should he cull out the best native melodies, transfer them to our musical scale, and have them set to appropriate words. Then he should train his voices. Two of our missionaries in Japan have devoted months to the preparation of a uniform hymn and tune book, now completed. I have seldom heard better congregational singing than at Ahmadnagar, in India, and at Samokov, Bulgaria. How many souls all round the world are sung into the kingdom of heaven!

6. The mechanical or industrial department. Partly to help pupils pay their way through school, partly to provide a future means of support for orphans, or any young persons, many schools and orphanages have an industrial department connected with them, in which young men, perhaps young women, are taught various trades. The Roman Catholics have long made use of the plan with great success, and it is being extensively adopted by Protestants. I have seen such departments in Bardizag, near Nicomedia, and in Samokov; also in other missions of other bodies. Girls learn to sew and spin and weave. Boys learn the carpenter's, cabinet-maker's, tailor's, shoemaker's, and printer's trades. The Basel Mission has a most extensive work of this kind in India. The American Board has an industrial school at Sirur, near Ahmadnagar, over which Mr. Winsor is most enthusiastic. Another is just being introduced at Foochow. Every mechanical gift which a missionary possesses will be utilized in this work.

7. The episcopal or paternal department. This is rather a function than a department, because it is interwoven with almost everything a missionary does. In most countries native Christians, even pastors, long remain children, depend-

ent on the missionary for guidance and aid. Nowhere at home, in non-episcopal churches, will a man be so called upon to exercise this function of oversight and direction as on the mission field. He is the teacher of the teachers, the guide of the guides. He is the head of many families, the powerful, wise one to whom a large circle of converts and helpers look for advice, comfort, and, too often, for pay or alms. "You are the father and the mother of us all." He is consulted about marriages and funerals, and is the general father-confessor. While much of this should be avoided, he must long remain the practical bishop among the native pastors and churches. There is such a demand for organizing, executive, governing talent as, at home, comes to not one in a thousand. The missionary should be a statesman, a man able to know, select, train, and guide men; he should be a churchman, able to found and develop, not one church alone, but whole groups of churches. The culmination of missionary life seems to be reached in this episcopal function.

Every one of these seven departments directly concerns the people to whom the missionary is sent. There are others which concern them only indirectly, yet are indispensable. They are:

8. Architectural. Everywhere houses must be built or adapted for use. Everywhere school-houses, chapels, churches are to be put up; therefore, the missionary must be an architect and builder. Yes, he must often be the contractor, master-mechanic, and master-mason. I have seen the missionary working most of the day with brick and mortar. Then he changes his clothes and teaches a class of boys, reciting, perhaps, in a shed until the school-building is completed. But as a rule, I must confess, I have admired the pluck and devotion of these amateur architects more than

their success. They do not, however, make the mistake of a friend of mine, I will not say where, who planned a fine two-story building, and only realized when it was too late to change that he had allowed no room for a stairway, which, therefore, was built on from the outside. Far too often in the tropical climate of India a stiff New England meeting-house is erected, with no more comeliness than adaptation to the climate. In this the Romanists are much ahead of us. In all their great centres they employ a skilful architect. At every central station there should be a layman competent to conduct both this department and the following:

9. The mercantile department. I quite despair of giving an idea of its variety and importance. The missionary is an agent for the transaction of all kinds of business. He may be a purchaser for his entire station. He must ship all goods thus bought or received from home to points hundreds of miles apart. Some one must be paymaster to the mission, and treasurer for all its receipts and expenditures. Every missionary is paymaster to a troop of native agents, catechists, school-teachers, Bible-women, etc. He is also, by choice of the native Christians, usually their treasurer, or at least holds their funds; for Orientals, even Christians, are slow to trust one another in this way. If there is a printing-press, the missionary must superintend that. Much of all this should be done by a business agent. I know of few ways in which a good business layman could do more to advance the cause of Christ than to take this work from the hands of missionaries, not always gifted with practical skill, and always weighed down with overwork, and do the whole business as it ought to be done, for the glory of God. We have lately had such men in Peking, Kobé, and Constantinople. Mr. Peet, at the latter place, must have saved

the mission thousands of dollars, besides relieving men for their proper work, and achieving a fine business reputation for the mission. There should be such a man at Bombay, if nowhere else, to be at once financier, business agent, and architect for the mission.

10. I seem to have reached the end of his labors when I speak of the missionary as correspondent. This is no light matter. He must correspond not only with his home relatives, but also with his mission board, to give reports of his work, and with his brethren and agents on the field, to keep up with their doings. Then he must often write to the churches at home, especially if he solicits or receives special funds from such sources. Some men depend largely for the development of their work on funds received in small contributions from many private quarters. Each of these calls for a letter, and the burden becomes very heavy.

These, then, are the ten departments of missionary work, the ten digits whose fingers most heavily press down our weary brethren in the field. I know some who have been engaged in all of them, but for the most part there is a division of labor, where each takes the work for which he is best fitted. This marvellous diversity in some ways gives a better sense of the greatness of the work than anything else. It shows how vast is the undertaking, how broad the foundation, how varied the call. There is not a single talent which may not be made serviceable in the field. There is such a variety of work to choose from that all may be suited. It is just the American versatility of character that has so well fitted our brethren for this work.

I do not claim that even this is an exhaustive catalogue of all branches of a missionary's employment. There are two others which are incidental, though important.

11. The eleventh department is philanthropic. The missionary is called upon to lead great humanitarian movements. The prohibition of child-murder and widow-burning in India, and many other benevolent deeds everywhere, are largely due to missionaries. Robert Hume has travelled all over India, as the secretary of the Indian Marriage Reform Association.

12. The twelfth and last department is the matrimonial or match-making department. I speak with perfect seriousness, though I own to much and amused surprise on learning the facts. The native girls come into the charge of the missionaries in orphanages and boarding-schools. They are to be provided with husbands, and Christian husbands. On the other hand, the Christian young men—pastors, catechists, and others—want educated Christian wives, just such as are to be found in these schools. But the parties most concerned do not make the matches; that is usually done by the parents. And the mission now stands *in loco parentis* to the girls. Sometimes in China parents transfer their daughters entirely to the mission, the latter agreeing to make the match and furnish the dowry. The young man, through his father, applies for any one in general, or for a certain one in particular. The mission, which usually means the missionary's wife or the school-teacher, suggests, approves, or vetoes a choice, and further arrangements are made accordingly. I do not say that this is universal. But in China and India it often occurs, and in some schools is the rule. It adds a new and peculiar responsibility, but, considering oriental customs, it is often a most beneficial practice.

Should confirmation be needed of the variety of the work as I have presented it, listen to the words of Dr. J. W. Scudder, at Calcutta: "So far as my experience goes, the office of the missionary is never a sinecure. Anxious to give him-

self chiefly to the spiritual part of his work, he is thwarted at every turn. Besides exercising his legitimate functions as preacher, pastor, and evangelist, he is coerced by his environment to act in rotation as master, manager, inspector, and examiner of schools; superintending and travelling catechist; doctor and dispensing druggist; accountant and paymaster; architect and master-builder; magistrate, judge, and jury; secretary, with an extensive home correspondence; a member of several committees; an officer or trustee of various benevolent societies, and sometimes a municipal commissioner."

An old Scotchman once claimed to have invented a machine for blowing thirteen fires at once. That is the machine for the missionary. Twelve fires I have named. But he may be jack at all trades, yet do well if he be only master of one. Master of hearts he certainly must be. That is the thirteenth fire, which must be constantly kept aglow. His own heart first, then the hearts of his people. Out of the consecrated mission heart come the many issues of mission life.

CHAPTER VIII

THE HOME AND REST OF THE MISSIONARY

THERE is an element of missionary life which is seldom presented, yet most important. It is the mission home. At none of the great missionary conferences have I found a paper devoted to this subject. Yet it underlies the whole of the work, and discloses the ideal of Protestant missions more clearly than any other point. For the sake of the contrast, glance a moment at the Roman Catholic missions.

Two elements are prominent in the Roman Catholic work which are absent or inconspicuous in that of the Protestants: the celibate and the sacramental features. The former of these involves the sending out, for the evangelization of the world, orders of men devoted to poverty, chastity, and obedience. The missionary, even if not an ascetic, is always to be a celibate. He seeks to plant the church among the heathen, but it is a church which inheres in the priesthood, not in the congregation. He seeks the salvation of the heathen, but that salvation is communicated through the sacraments, the reception of baptism, the service of the mass. The Roman Catholic missionary evangelizes little, in our sense of the word. He does not preach in the open air to the natives. He educates little, except to train men for the church or to compete with Protestants. The Order of St. Joseph, which I visited in Hong-Kong, and which is established in various countries, including our own, is an exception to this rule, as

it has founded many fine institutions devoted to higher education.

But the chief aim of the Roman Catholic mission seems to be to attract, hold, and train its people by its ritual, by confession, and by catechetical instruction. It establishes great institutions for children, especially orphans, gives them a small amount of mental and a large amount of industrial training, secures the formation first of Christian families, then of communities composed of these children committed to its hands, and from such communities expands by natural generation and accretion. It produces a people not very intelligent, not very distinct from the heathen—because in India it yields to caste, and everywhere compromises with the social customs and approximates the worship of paganism—but a people, on the whole, loyal to their church, and as faithful to the light they have as most communities. Intermarriage, institutional training, public processions, and church ritual may be called the main pillars of this work. What specially concerns us here is the fact that their missionary does not make a home, but founds an institution; is not a member of a family, but of an order; does not so much propose to transform and elevate the natives by his example and personal influence as to save them by the ministration of the holy offices of the church.

There is much that we may learn from these missions, but all the more should we understand that the ideal of Protestant missions is a different one, in some points directly opposed to this—usually higher and more difficult, but always different. Much misjudgment on both sides would be avoided were this radical difference in both aim and method admitted from the start.

The influences of the Protestant mission are not priestly,

but personal; the unit of the mission is not the brotherhood or the institution, but the family. The method is not by confession and sacrament, but by inspiration and development; and the aim is not simply conversion, obedience, and the church, but manhood, Christhood, and the kingdom of God.

The first thing the Protestant missionary does among the heathen is to establish a home. He approaches them not as a priest, not simply as a man, but as the head of a family, presenting Christianity quite as much in its social as in its individual characteristics. This Christian home is to be the transforming centre of a new community. Into the midst of pagan masses, where society is coagulated rather than organized, where homes are degraded by parental tyranny, marital multiplicity, and female bondage, he brings the leaven of a redeemed family, which is to be the nucleus of a redeemed society. The first consecrating touch of the Incarnation rested upon the family. It is still from the family that the influences which are to save men in heathenism take their start, and it is on the family that they are concentrated. All the hallowed relationships of domestic life are to be exemplified in the mission home; all the traits of noble social character and intercourse there illustrated; all the regenerating influences of family life are to flow forth from this spot into the darkened, deformed, misconstructed communities about. It is on this mission home that everything else is founded — the school, the college, the church, the kingdom itself. The laborers need not be tied to one spot, they may move about in tents and boats; but the itinerating missionary is never so successful as when his wife and children are with him wherever he encamps. While he preaches out-doors, the wife goes into the homes, gathers the women about her,

brings a ray of light into those darkened abodes, and gives them their first glimpse of true womanhood. It is sometimes the babe in the arms that breaks down barriers that have resisted everything else.

When they are at their homes, this new institution, with its monogamy, its equality of man and woman, its sympathy between child and parent, its co-operative spirit of industry, its intelligence, its recreation, its worship, is at once a new revelation and a striking object-lesson of the meaning and possibility of family life. Whether they come to his church and school or not, the natives seem always ready to visit the missionary's home, and to remain there so long, and to conduct themselves so familiarly, that it sometimes becomes necessary to teach them by object-lesson another feature of the Christian home — its privacy. Nothing more significant occurred at the London Conference in 1888 than this: When the Earl of Aberdeen took the chair to preside at the valedictory meeting, he placed at his side Lady Aberdeen, his wife. This was accepted, and commented upon as a culminating illustration of the work and methods of missions. It was at the same conference that Mr. R. Wardlaw Thompson, Secretary of the London Missionary Society, expressed himself in this strong way: "I will say, from observation in different parts of the world, that one Christian missionary home with a Christian wife does more to humanize, elevate, and evangelize a race of people than twenty celibate men. Christianity has its sweetest fruits and its most gracious work in the home; and from the home must radiate its most powerful influence if any country is to be lastingly influenced by Christianity."

My own experience confirms this testimony. I have repeatedly found lonely stations occupied by one missionary

family the solitary beacon of light in the darkness and shadow of death. The members of the family have comforted and sustained one another at home, they have co-operated with one another abroad. While the husband has travelled and preached and taught, the wife has gathered the women together on the veranda of the bungalow and taught them sewing, lace-making, singing, and reading. The daughter has taken charge of the girls' school, and in her father's absence has even been paymaster for the station. On the other hand, when the wife has had no interest in or adaptation for the work, her husband's usefulness has been hopelessly crippled. Such cases are, fortunately, rare.

If we once heartily accept this distinctive feature of Protestant missions, we shall cease to apologize for what it involves. It is probable that brotherhoods and sisterhoods, or communities of bachelor missionaries, have an important sphere, even in Protestant missions. It is certain that celibate life, which was once hardly permitted on our mission fields, is common now for both sexes. It has its own advantages. Zenana workers, school-teachers, and lay evangelists may often well be unmarried. The rule and the ideal, however, must remain the family.

If the family, in its very existence, is an important mission agent, having a distinct work to do, not only for its own members but for the natives, whether Christian or heathen, especially serving as an object-lesson of all the choicest fruits and privileges of Christianity, then there must be a distinct acceptance of this office by its members, and it must play its part in the outreaching work of the missionary. The natives must be brought in contact with this domestic sphere. The walls of the home should be at least translucent, that its light may continually shine through to them; its doors

should be often open, its table often spread for them; a distinct social as well as Christian fellowship should be cultivated. It is a peculiar, delicate, and difficult work. Those who succeed in other spheres may fail entirely here. The social and official relations of the missionaries to one another, and their personal and social relations to the natives, are really the most embarrassing parts of a missionary's life. The problem is how to stamp the impress of their own Christian domestic life on the homes about them in such a way that, while neither loses its distinctive national type, the oriental home shall be Christianized by the example of the occidental home. The results of this work are not seen in the reports of the societies. They cannot be tabulated—they are seldom known; but very much is accomplished. The failure, where there is any, arises not so much from lack of disposition as from the lack either of personal adaptation to such a work or of an appreciation of its importance. The subject deserves a much more careful study in all missionary conferences than has been yet given to it.

In the social intercourse between a superior and an inferior race facts of difference cannot be ignored. How preserve dignity without assumption? How avoid familiarity without stiffness and offence? How Christianize without Europeanizing the Chinese or Indian home? How prevent the outward imitation of habits and surroundings injurious to the native simplicity and economy of life while persuading to the adoption of Christian relations and sentiments, and of such habits as will be most conducive to these? How, finally, keep an open door for the natives and allow them to receive the example and influence of missionary home-life by sharing it, and at the same time preserve that sacred seclusion which makes home a home, a harbor of refuge for the

harassed laborer, who seeks within it that quiet, rest, and refreshment of which none have sorer need than the foreign missionary? It is right here, to my mind, that the most searching and delicate test of the true missionary is found. The official work, whether teaching, preaching, healing, or translating, can be done from the simple sense of duty. But to overcome the instinctive shrinking from people of another race, to welcome within the domestic enclosure all sorts of people, to render one's self liable to every form of interruption and intrusion, and to have one's time frittered away by talk with individuals when he would be reaching the masses or training the leaders—this personal work in the home can be made possible and delightful only by enthusiasm for Christ's work of saving men, joined to a personal attachment for the people whose life one has come to share. When, in one or two cases, missionaries, otherwise excellent and useful, have confessed that they could not get rid of an aversion to the people for whom they were so conscientiously working, I have been amazed that they could accomplish as much as they were doing. Yet in India there is so much contempt manifested for the natives by English official and mercantile classes that one who associates much with them is apt to be infected with their spirit, and find himself secretly despising the people whom he has come to save.

The greater the strain made on the home in accomplishing this most beneficent ministry of Christianizing the heathen home, the more need is there of its being reinforced to fulfil its primary office of ministering to its inmates.

The Protestant does not go out, like the Roman Catholic, detached from all bonds of country, society, and family—a member only of an order, bound by no higher, perhaps no

other, allegiance than that to his church. Though he leaves country, friends, and home, and exiles himself for life, in taking his family he takes bonds that bind him to his native land and to western civilization. He must not become an Asiatic; he must remain a European, an American. If the missionary requires to be orientalized in order to be successful, then the Protestant ideal of missions must be given up, and the missionary must become a celibate. The family cannot be torn from its roots in western civilization. The missionary occupation is not hereditary. The children belong to the West, and should return to the West. They simply cannot be brought up on the mission field. The eastern climate is, in most cases, against them; there is little opportunity for European training; much early intercourse with the natives is undesirable; the spiritual atmosphere of heathenism is malarial. It is even claimed that children of missionaries make poor missionaries themselves, for the reason that, having been brought up with the natives, they have an unfavorable opinion of them, and do not treat them with the consideration accorded by those who have never been on so familiar terms with them. I am not prepared to indorse this statement, but simply give it for what it is worth. This much is certain: that, so long as they remain on the mission field, the children should have all possible advantages of an occidental Christian home, that they may go to their own land for further education, not as aliens left hopelessly in the rear and unfitted to return should they ever adopt the mission career; for, apart from the possibility already mentioned, they should and do have both predilection and preadaptation for the foreign work. Remaining under parental care in the mission home as long as possible, they should there find the reproduction of western life, there receive western

training and follow western customs, until sent to their own land for all that the West can give.

There is another fact which has an important bearing on the character of this home. The missionary stands in the East as the representative of the West; of the best of the West—its most progressive life, its latest achievements, its freshest developments. In all his teaching he communicates western knowledge, whether biblical, scientific, or literary. He imparts the special results of the development of the western churches, and is the transmitter of western institutions and philanthropies. He works from the level of a highly civilized occidental Christian, who has acquired by inheritance and instruction certain gifts, faculties, traits, and habits, which make him what he is, in which he has his life, through which he does his work. Living in the East, he cannot be sundered from the West, but is thrust forward as a distant outpost-member, still connected with its life. As one called on thus to mediate between East and West, to impart western life in all its highest, divinest essence to the communities about him, the missionary, for the Asiatic's sake, as well as for his own and his family's sake, must keep himself in touch with that throbbing, growing life. The communication between East and West must be kept open, and the home in the East must in all essential respects be maintained as a western home.

Imagine for a moment that some devoted missionary family believes that duty calls them to cut themselves off from contact with western life, and, forgetting all else, to simply live as the natives do, immersing themselves in the eastern life around them. One decade passes, and what changes have come to the church at home! The temperance work has advanced, the whole work of the Women's Christian

Temperance Union, for instance, coming to the fore; Sunday-school work has grown; the Young Men's Christian Association has expanded marvellously; the Christian Endeavor movement has sprung up. Work for and by women, work for and by the laity, work for and by young people—all these things are new developments. There are new methods of studying the Bible, and there is progress in theology and in the administration of the churches. There is also advance in the methods of mission work, through the experiences of other countries, of which one can learn only through the West. Of all this the purely orientalized missionary has no idea. Even those who attempt to keep up with the march of God's kingdom find it hard enough to do so. A returned missionary feels himself at first a stranger among so many changes. One of the brightest women on the mission field says the greatest change is in regard to the position and work of women, and after an absence of a decade or more she hardly knows how to adjust herself to the new requirements. There are some mission stations, composed mainly of older men, whose intercourse with the home-land has been less than usual, where I felt myself among those who were distinctly working from the stand-point of a generation ago. The ideas, the text-books, the methods, the church life and forms were all back-numbers. Little harm in that, some may say, where the whole of the Christian life has to be acquired.

But the mischief is right here. Some time the leaders of the young church must come in contact with modern ideas and movements. Then they will discover how different is the life of to-day from that of the last generation. And they will cease to regard their former instructors as competent leaders, even if they do not denounce them for

teaching outworn and rejected doctrines and practices. To take a single instance: I have received complaints from pastors in Asiatic Turkey because the missionaries had not been willing to countenance the churches in any observance of Christmas and Easter. From the New England standpoint of a generation ago, as also from that of the idolatrous eastern churches, it is not difficult to understand and appreciate this unwillingness. But one who knows the present practices of our churches in that respect would not doubt that there might be found a way of gratifying the natural desire of Christians to honor the day of the birth and resurrection of their Lord without countenancing idolatry.

There is yet a deeper consideration involved. It should certainly be possible, as it is also most desirable, for the church of the West to impart to the churches of Asia now coming into being the essential results of its struggles, battles, and development. Our nineteen centuries should give the fruit of the ages into their hands at the start. Why should it be necessary for them to fight over again our battles already won, to make all our experiments, fall into our errors, and encounter all our hinderances and defeats? Experiments, battles, divisions, and mistakes enough of their own they will make, but surely the weapons we have forged, the main results we have reached, are gains for the world at large. The new Christianity of the East should be able to start from the level of the nineteenth century—of the twentieth, in fact. The power of the laity, of women, of the young, as agents for the progress of the gospel—these are largely discoveries of our time. Such discoveries, and many others of like importance, should be utilized in the East as well as in the West, for the laity, the women, the young of the churches of Asia, that it may not take them eighteen centuries to learn

the principles of temperance reform, of philanthropic endeavor, and of the use of the agencies for church work that lie close at hand. Wherever theology, too, has advanced to any clearer comprehension and utilization of revelation, these gains should be at the service of the young church.

"What has all this to do with the character of the missionary home?" it may be asked. It has very much to do, I reply. It affects the whole ideal of mission life. It simply emphasizes the necessity and duty of the missionary family to remain in close contact with the rapid movements of western life. They may not become orientalized. They are always to remain occidentals, strangers among a strange people—not men without a country, but foreign merchants continually dealing in the wares of their native land, continually dependent upon a fresh supply of the latest goods. It might be possible for an exceptional single man to be orientalized without loss of tone, but to orientalize the home means, for a western family, not simply loss of power, not simply discomfort or suffering: it means degradation.

What, then, does a western home in the East involve?

It involves not a house like his neighbors, very often not a native house at all, but one adapted at once to the climate of the country, and to the health and peculiar needs of a foreigner in a strange, often tropical and sickly climate. The foreign mission-house should be larger, roomier, more comfortable, more permanent than the home mission-house, which is built as a temporary abode for one who resides in a familiar and favorable climate among his own people, who may soon be able to do better for him, while the natives will never be asked to do anything in that way for their missionary. The furniture of the West should be there. He should not be expected to sit on the floor, sleep on a mat, or eat

from a plate of plantain leaves, or with chopsticks, or his fingers, though he should be able and ready to do all this when there is occasion. He should have the books, periodicals, pictures, and musical instruments of his own country. In short, he should have a little bit of America or Europe set right down in a heathen land, which is to be the centre of this work, the sure retreat for sleep, rest, and family worship.

Do I seem to be tearing the heart from the mission work, and intimating that he should not deny himself and bear his cross, but live a luxurious life? Where, then, is the self-denial of pastors and Christians throughout this land of comfortable homes? To put one's self under those circumstances which best fit one for the performance of his duties surely does not conflict with true self-denial any more abroad than at home. The points at stake are: greatest health and efficiency of body, mind, and soul; highest lift and fullest flow of life to impart to others; rest and refreshment in weariness; proper care for the wife, who is a fellow-missionary; wisest training for the children, who keep their birthright in their native land, and are soon to return thither; and intimate connection with the home-church, which the missionary may often revisit and help to instruct. These are the requirements which call for a healthy, comfortable, happy eastern home for the missionary family. Anything else is not economy for the church at home any more than for the workers. Economy demands that our agents abroad be kept in the best possible condition for their tremendous work. Western farmers lose hundreds of thousands of dollars every year simply through neglecting to properly house their farming implements. Let us not repeat their mistake with human tools.

That there may be individuals who have a tendency, even

among Protestants, to celibate, even to ascetic life on the mission field, I should not care to deny, but it would be exceptional. The Rev. George Bowen was one of those exceptions, and I found the influence of his self-denying life of faith great among the natives. But it was not greater than that of Dr. Duff, the well-fed and hearty missionary, or Donald McLeod, the civilian, whose picture a sect of Hindus was discovered honoring with idolatrous worship, and of whom a Brahmin said that if all Englishmen were like Donald McLeod, all Hindus would be Christians. Their self-denial took other forms. Nor was the work of Mr. Bowen a success. Giving up all salary and all comforts, he reduced his expenses so low that his annual outlay did not probably exceed $150. I found him editing a little newspaper, and living in the most simple and frugal way possible. But after he had been doing this for a dozen or more years he was asked by Bishop Thoburn whether the experiment had proved successful. He replied, in substance, "I have not been wholly disappointed, but I have not been successful enough to make me feel like advising any one to follow my example. I have discovered that the gulf which separates the people of this country from us is not a social one at all; it is simply the great impassable gulf which separates between the religion of Christ and an unbelieving world."

The *Indian Churchman*, the High Church organ of Calcutta, gives testimony of the same sort, and most remarkable when we consider the source from which it comes: "Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything

but converts. Father O'Neill again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically able to bear; yet he likewise baptized scarcely a single person."

If to prove our self-denial we must vie with the Hindus in asceticism, we might as well give it up. We could die, but we could not live, as they can, least of all work, in such a life. A young missionary who scouted the extravagance of his brethren while touring started out once with only his blanket, determined to show the natives that a Christian could live as simply as their own three millions of devotees. But while he lay wrapped in his blanket the first night one of those same devotees approached him, and in a tone of disgust inquired why he used a blanket, as it was quite unnecessary. That was the cause of his throwing away, not his blanket, but his ascetic theories. Writes Monier Williams: "No Christian man can for a moment hope to compete with any religious native of India, Hindu or Mohammedan, who may enter on a course of fasting, abstinence, and bodily maceration. The constant action of a tropical climate, and the peculiar social habits of the sons of the soil in the eastern countries, continued for centuries, have induced a condition of body that enables them to practise the most severe and protracted abstinence with impunity and even with benefit, while Europeans, who, with a view of increasing their influence, endeavor to set an example of self-mortification, find themselves quite outdone and hopelessly left in the rear by a thousand devotees in every city of India, who fast, not as a penitential exercise, but as a means of accumulating religious merit." "By adopting the ascetic life of devotees," wrote Dr. Murray Mitchell, "we might doubtless make hundreds of converts where

we now make tens; but that would be to try to make them Christians by renouncing Christianity." There is no reason, then, for attempting to make heathen live like Christians by making Christians live like heathen.

I have quoted from missionaries and scholars; let me also quote from an article in the *Contemporary Review*, by Mr. Meredith Townsend, an Anglo-Indian official of high character and ability. He is discussing the proposition made by some that the salaries of missionaries shall be reduced to about one-third the present amount, and they themselves be required to live like the natives. An unmarried missionary, he admits, may do this for a time while serving his apprenticeship. But then he will learn that he cannot ask a woman to share this life with him. "She would be simply a household servant in the tropics, the most unendurable of earthly positions, without good air, without domestic help, without good medical attendance, and without the respect of the people among whom her husband labors. They understand real asceticism perfectly well, and reverence it as the subjugation of the flesh; and if the missionaries carried out the ascetic life as Hindus understand it—lived in a hut, half or wholly naked, sought no food but what was given them, and suffered daily some visible physical pain—they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of a mean white, but only the squalor, unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and perceive from examples all around him what, on such an income, their fate must be.

They will be boys and girls with the white energy who have been bred as natives—that is, they will, unless exceptional persons, belong to the most hopeless class in the world. They cannot be sent home or be kept in the hill schools, or in any way separated from the perpetual contact with an Asiatic civilization which eats out of white children their distinctive *morale*. . . . But for his highest usefulness he must marry. The people do not believe in celibacy, except as a matter of religious obligation, and if single he is suspected and watched. . . . The opinion of the experienced ought to be sufficient, and that opinion is utterly fatal to any such scheme. A missionary is not made more efficient by being scarified every day with the squalid troubles of extreme poverty, and the notion that his low position will bring him closer to the native is the merest delusion. The white missionary is not separated from the Indian by his means, but by his color, and the differences produced by a thousand years of differing civilizations which the word color implies. He is a European —those to whom he preaches are Asiatics; in presence of that distinction all others are not only trivial but imperceptible. The effect of the cheap missionary, then, on the native mind will be precisely that of the dear missionary, except that, as an unmarried man, he will be regarded with infinitely more suspicion and mistrust."

The whole matter is well summed up in a resolution adopted by the London Missionary Society, after it had been giving special investigation to this and kindred topics: "While recognizing the expediency of employing in special circumstances and for a limited time unmarried men as missionaries, the committee emphatically indorse the opinion, expressed to them very decidedly by some of our most

experienced missionaries, that the labor and influence of missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful missionary effort."

Just here, indeed, in the point touched by Mr. Townsend, we reach one of the many limitations of the missionary work. The European missionary cannot altogether adapt himself to the Asiatics; he cannot quite be an Indian to the Indians, or a Chinaman to the Chinese. He must always remain a foreigner. But he can plant the native church, whose office it is to take up the work committed to it by the mission and carry it on, as only a native church can do. This limitation is a most happy one, both for the foreigner and the native.

There is yet one other reason for giving the missionary home all the cheer and comfort it can contain. None but those who have experienced it can know how subtle, mighty, and pervasive is the demoralizing influence of contiguous heathenism. The missionary himself, whatever may be done for his children, must come in ceaseless contact and conflict with it. It is inevitable that he should suffer from the very touch of the unclean thing. A distinguished and courageous clergyman of New York has expressed in the strongest terms his sense of the personal degradation he felt in witnessing the midnight orgies of disorderly houses, which, in his capacity as president of the Society for the Suppression of Crime, he felt himself called upon to visit and expose. But the whole life of many a missionary, especially in India, must be spent in communities whose very religion and temple-worship is suffused with the spirit of animalism and sensuality. Daily compelled to witness abominations of the vilest sort, not only is his own life

drained of sympathy and vitality, but the infection of the thing he hates steals upon his soul. He is like a physician in the midst of an epidemic. He stands alone. The interlacing spiritual bonds of a Christian community, which bear us up as in a net of safety, are withdrawn from him. The native church itself is dripping with the foul waters of heathenism from which it has just emerged. The one means of safety for himself and his children is the Christian home, where everything breathes the simple refinement, the domestic purity, the personal culture and elevation of his own land. Let this, then, be his earthly haven and heaven, full of the flowers and fruits and graces of the Christian life, as an antidote against the encroaching heathenism without.

The mission-houses in Japan are almost always built in foreign style. European furniture and boots spoil their delicate woodwork and light mats. In Corea and China the more substantial native houses are easily adapted to European needs, though it is often more economical to build. The mission bungalows in India differ from those in any country I have seen. The intense heat of eight months of the year, the violence of the rainy season, the inroads of the white ants and other insects, call for spacious, shady houses, with high ceilings, large rooms, and wide verandas, capable of being shut in from the light and heat of the day. Punkahs, or broad swinging fans, must be suspended from the ceiling. Sometimes during the hot season these are kept moving all night as well as all day. The life of children may depend on this constant use of the punkah. There must be many servants, for caste and custom have taught each to do but a certain part of the work; and if the missionary's wife is to help him in his

mission labors, she must not spend her strength in that which four or five servants can do for her. Family worship becomes a special feature and of missionary importance. It is attended by all the servants, who participate in reading, singing, and prayer in the vernacular. Many of these servants are thus converted. It is one of the first fields of missionary labor, and often the first church is the church in the house.

But enrich and sweeten the missionary home as much as we may, something more is needed. It is often the thronged centre of church helpers, native Christians, and heathen inquirers, besides the many visitors who flock there from simple curiosity, or for the purpose of seeking material help. It is filled with the labors of school and work of all the dozen different departments in a missionary's life. It is down on the hot, steaming, malarial plains, or in the noisy, filthy city, which at certain portions of the year becomes pestilential. If the missionary is to live and continue his labors he must get away from his work and its associations, from all the burden of the mission, and from contact with the native life. A great number of missions have, therefore, secured sanitaria in some favored accessible spot. The American Board has such sanitaria at Kodikanal, in the Pulney hills, and at Mahableshwar, in India; in the Western Hills, near Peking, in China; and on Mount Hiyeizan, in Japan.

In India the whole government moves bodily, bag and baggage, from Calcutta to Simla, a thousand miles away and 7000 feet above the sea, in the Himalayas. Every year the transfer forth and back is made. Five months are spent in Calcutta, seven months in Simla. Most of this time, while English officials are doing their work in

the cool mountain air, their kinsmen, the missionaries, are trying to work and live in the terrible heats below, with their swinging punkahs, dripping water, darkened rooms, and every other device to make life possible and tolerable. If the few worst weeks of the year can be spent at a mountain sanitarium, who will not think it a wise economy of time and money and men? That there are now so many such sanitaria to offer refuge to our brethren is one more proof that missionary management has become a science, missionary life a profession.

But with all the help of their homes and their sanitaria, there comes to most, sooner or later, if they remain at their post, a break-down—a time when only one thing will enable a man longer to carry on the work or save himself from collapse. That one thing is a visit to his native land. It is far better, far cheaper, if you choose to look at it in that way, if this furlough can anticipate the collapse. The children too must be taken home for education and intercourse with other children. The wife and mother requires rest. She longs for the sight of her friends. All need to be delivered for a time from the atmosphere of heathenism rushing in at every pore, and to be strengthened and quickened by contact with the great throbbing heart of Christendom. The church at home has progressed. In order truly to represent it the missionary must keep touch and pace with it. Often he has some important enterprise which he is to push through in his own country, or he is to represent the claims of the entire mission on the home board and the church. More laborers are wanted, and he can best hunt them up.

The church at home too needs to see and hear its laborers on the fields of Asia and Africa and the islands.

Nothing gives such reality and interest to missions as to meet a live missionary who knows how to give a living picture of his work. It is true indeed that not every missionary is able to do this. It is not always the best speakers who are the best workers, not the best workers who are the best speakers. A missionary must often pay the penalty of his devotion to his own particular work by becoming narrow and eccentric, or ill-adapted to speak to the church at home. His mind moves in realms unfamiliar to us, while from our interests he is disconnected. He does not feel himself *en rapport* with his audience. Most men, too, in all professions are private soldiers, doing well their own part, but knowing little how the battle goes which they are helping to decide. A few men are generals, who can at once direct the battle and report on its progress. Such men are Dr. Duff, Dr. Jessup, Dr. Scudder, Bishop William Taylor, Dr. Nevius, Bishop Thoburn, Dr. De Forest, Rev. Robert Hume, and many another who might be named.

Right here, however, is a point where the interest of home pastors and of all who help shape the sentiment and the management of missions should be enlisted. The need of these home furloughs is perfectly obvious. The statistics of the different fields show just how long the average missionary can work before the first break-down comes. For China it is a trifle over, for Japan a trifle under, seven years, with a shorter time in each case for women. For India the time is somewhat longer. For Turkey I have no statistics. For Africa it is, of course, still shorter. Physicians in China and Japan recommend seven years as the longest period for the first term, eight to ten for the second. But the boards which have the

management of the matter look at it from a different point of view. The expense of bringing a missionary home is great, the loss to the field is far greater, and what, perhaps, counts still more, the church at home does not understand why so many missionaries keep coming and going. Accordingly, where there are any rules at all, the first period is usually made ten years, with a furlough then of a year and a half, with ensuing terms of seven years. The American Board, however, declined to adopt any rules whatever. There is, I believe, a tacit understanding that a man may come home at the end of ten years. This is not a matter about which missionaries say much. It is not easy for them to plead their own cause. I find the matter fairly taken up in but one conference, that at Osaka, in 1883, where Dr. Berry and Dr. Taylor gave papers which should be read by all. Just because they cannot easily speak for themselves, there is the more reason for home pastors, who enjoy from one to three months' vacation every year, to protect the interests of their brethren in the field. A careful study of the matter on the ground, in conference with the brethren there, has brought certain suggestions to mind which I submit with due respect. We might adopt a rule *permitting* missionaries in Asia to come home at the end of seven, and *requiring* a return at the end of ten years the first time, allowing from ten to twelve years for the second term, with a furlough of eighteen months each time. About the same salary as on the field could be continued while at home, and expenses of the trip be paid both ways. From one-third to one-half of the time might be at the disposal of the society for assistance in the rooms, or for deputation work among the churches. The society should stand in such relation to the churches

that it can send men whom it chooses from time to time into the different pulpits, giving the fullest and best presentation of the cause, and saving some expense of field and district secretaries. If this were the rule of the different boards, and so understood by the churches, it would do away with some of the wonder expressed at seeing so many missionaries at home. The expense of such a system would in the end be less than now. Wallace Taylor, M.D., said at Osaka, "The present hap-hazard, unsystematic methods of most missions and boards are attended with the greatest expense and the poorest returns. Some men break down partially after four or five years in Japan, but go on two or three years longer, doing half-work rather than ask to come home. Then when men do come home they are often so much broken down that they are for a long time unfitted to do anything but rest. Without some rule, other men work on indefinitely till an utter collapse comes, from which perhaps they do not recover for years."

There is still one other matter in connection with the home and rest of the missionary about which I wish to speak. The theory of a missionary's pay is that it should be simply a living salary, affording just enough for an economical, comfortable subsistence from year to year. Various allowances are made for children, teacher, house rent, travelling expenses, health fund, etc. All this seems to be wise. Little inquiry is made about such matters by missionaries when they go out, and I do not remember hearing one word of complaint from any missionary because of the smallness of his allowance.

There is just one weak point, which often becomes a very *sore* point. Receiving in this way a barely living sal-

ary, none of them can be expected with it to make any provision for the future. Yet there are few classes of men who have greater need of such provision. They have withdrawn from the home field, with its promotions and distinctions and friendly support. They have put themselves on a dead level of uniform salary, the veteran receiving no more than the novice; they have more or less unfitted themselves to engage in work at home, and have counted it a privilege to pour out the treasures of their life on heathen soil. At last, however, their work is done. They have exhausted their strength in a foreign land; they will not go on drawing salary for work they cannot do, taking the place of a more efficient man. The worn-out missionary family comes home. Their salary ceases; they have laid up nothing; what are they to do? If they have ever hinted at this contingency, they have been told to leave the future with God. That has seemed to say, "The society will provide for the bare present. Then God must take care of you." Still they know that is not so meant. The society will make grants to them according to their need. With how little can they get along? The thought of their relatives comes to them, perhaps of their children. If any of those relatives are wealthy, the missionaries may say, "We would rather depend on them, if possible, than take money which would otherwise go out to the field." If not, they name the least sum they can get along with. Perhaps they live on here for years without quite starving. They feel themselves a burden to the board; their self-respect is wounded; their hearts are heavy. And these are the people who have been doing our work in planting the church round the world. Perhaps the missionary has died, and the widow and children are to be cared for. If both

parents die, or the children are sent to this country, thanks to Mrs. Walker, they now have a home at Auburndale, and there is also one at Oberlin. That, however, is only a beginning of justice. This condition of things is not the fault of the secretaries. Few know and honor the missionaries as they do. It is the fault of the system. But since the society requires, justly, that men give themselves to the work for life; since it, justly, too, pays them only a living salary, then ought not the society to do God's work in making provision for the future of every one who gives it faithful life service? I have talked much about this matter with missionaries and secretaries, and there is but one arrangement which seems to promise proper justice: that is, to secure a good life insurance on its missionaries on such terms that each one of them, or his widow, or their children, should have the benefit of it in case of need, or after a certain term of service. That would be much better than a missionary, or widows' or orphans' relief fund. If an insurance fund should be raised, it would leave the other funds of the board untouched. I speak of this because it is just the thing of which the missionaries can least speak, and because the claims of justice seem pressing. If the pastors at home will take the matter into their hands, something may be done. A move is being made in England and Europe to have the state pension aged poverty. How much greater reason for the church to pension its faithful aged servants in the missionary cause!

This whole matter of vacations, furloughs, and retirement demands more careful and systematic treatment than it has hitherto received. We are passing out of the experimental and entering on the professional stage. The accumulated experience of these many years should furnish us the proper

principles of action. We dwell constantly on the work of missionaries. We are eager enough to enlist them for the service, provided they meet our conditions. Hitherto we have given little thought for their provision when they have retired. Let us remember that they are men and women, husbands and wives, fathers and mothers and children, as well as missionaries, and let us have a care for their home, first when they are on the field, then when they come back here to rest, or to die.

We have penetrated into the home of the missionary. May we not venture to go one step further and look into his heart and inner life? I hesitate here more than at any point. If the home is the *sanctum*, the heart is the *sanctum sanctorum*. Yet into these hearts and lives I have been permitted to look, and I may so far share my experience with my readers as to say a few words about the trials, perils, and temptations, as well as the supports, the satisfactions, and the crown of missionary life.

Among trials I do not mention those most commonly included, springing from climate, exposure, discomfort, disease, etc. There is both more and less of this than we can know. But the missionary does not pose as claiming special sympathy or interest in his work on this account. Very many of the heaviest burdens, however, are summed up in the one word whose height and breadth and length and depth none knows so well as he—that word, exile. It is not merely a physical exile from home and country and all their interests; it is not only an intellectual exile from all that would feed and stimulate the mind; it is yet more—a spiritual exile from the guidance, the instruction, the correction; from the support, the fellowship, the communion of

the saints and the church at home. It is an exile, as when a man is lowered with a candle into foul places, where the noxious gases threaten to put out his light, yet he must explore it all and find some way to drain off the refuse and let in the sweet air and sun to do their own cleansing work. The young men and women who go to live in university settlements in the lower part of our cities have a trying task, yet they are close to St. Paul's and Westminster Abbey, to Trinity Church, the Boston and the Astor Library, and all the cultivated and spiritual life of our time. The missionary is not only torn away from those social bonds that sustain, or even almost compose, our mental, moral, and spiritual life, but he is forced into closest relations with heathenism, whose evils he abhors, whose power and fascinations, too, he dreads. And when at last he can save his own children only by being bereft of them, he feels himself an exile indeed. Added to this is the daily burden which pressed on Paul — "anxiety for all the churches." He sees the struggle in the church itself, and in its members, even in its pastors, between the new life and the old heathenism, and the burden would grow too heavy did he not learn to cast it on the Lord.

There are perils and temptations, too, which are to be specially guarded against. Danger of growing wonted and indifferent to the evils of heathenism, even demoralized by them; danger of eccentricity and narrowness and morbidness from isolation; danger of falling out with the brethren, or with the committee at home; danger of lording it over the natives, or of being deceived and misled by them. There are temptations to despondency in the gigantic task, or to compromise for the sake of conquest. There are temptations to a secular life and spirit, or to some diversion

from the real aim of missions: temptations to shrink into an ambassador, or doctor, or teacher, or writer, or scientist, or builder, instead of being in all things the missionary. There are temptations akin to what we know at home, but they come with strange form and force to our brethren abroad.

There is yet one other temptation, of which I prefer to speak in the wise and tender words of the instructions of the Church Missionary Society:

"The committee are convinced that, on the whole, the greatest danger to which a missionary is exposed, especially, perhaps, during the first few years of his course, is the danger of missionary ardor abating, of some subtle form of self-indulgence or worldliness, and of a lowering of that constraining love which gives to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness." In reference to all these perils the prayer must ever be, "Lead us not into temptation, but deliver us from evil."

If it has been a duty to speak of these things, it is a pleasure to speak of the joys, the consolations, the satisfactions, the triumphs, and the hopes of the missionary life.

First of all must come the special ministration of Christ to the soul. The more one is shut off from his brethren and down into heathenism, the nearer does his Lord come to him in communion, the more does the still small voice penetrate his soul. That is the reason why the biographies of our missionaries form one of the best portions of the devotional reading of Christendom. Then there is the joy of the first convert from heathenism, the satisfaction of the spreading light, of the rising structure where the humble apostle has built on foundations not laid by any other man. There is the happiness of the first church, of

the growing Christians, and the new body of Christian ministers. Despite many hopes baffled by relapse, and expectations greatly moderated, there is delight in the ripening Christian character of those about him, and in a new communion and brotherhood with the native Christians. I have myself tasted something of the sweetness of this fellowship with men of strange look and tongue and garb, joining in work and worship, and partaking of the sacrament with these new-found brethren. Christians at home are as the elder brother, to whom the Father says, "All that I have is thine. But this thy brother was dead and is alive again, was lost and is found. It is meet to make merry and be glad." If the missionary must often walk with the Master in the Garden of Gethsemane, sharing his burden and agony for the souls of men, he often too shares with his risen Lord in all the triumph of his victory.

The time of deifying missionaries has passed; the time of abusing them, also, let us trust. It is not always possible for us to judge a missionary justly, who, after an absence of ten or more years, returns to his native land. Fresh from leadership, he finds it hard to be without definite vocation. Fresh from a nascent Christianity, he is ill at ease in one that is triumphant and often seems corrupt. A long-time exile, the dialect of a new generation is not on his lips. And we are poorly prepared to enter into hearty sympathy with his trials, his hopes, and his joys. But God has been shaping him into his own likeness, and when we read the life of a Hannington, a Goodell, or a Paton we recognize that moulding hand, and learn to love our missionary brethren with fresh understanding and gratitude.

It is with peculiar satisfaction that I recall an hour spent with Phillips Brooks shortly after my return from India,

when I was expressing to him my thanks for valuable letters of introduction to his personal friends. Desirous of having my own judgment as to the comparative standing of our brethren at home and abroad confirmed, I asked him his opinion, derived from his experiences on the field abroad. "As a body," was his reply, "the missionaries, both for ability and piety, stand at a high average." More than that certainly could not be expected, while many of the most conspicuous heroes are to be found among those whose lives have been shaped and whose characters moulded by their work on the mission field.

There are many incidental satisfactions on which I have no time to dwell. To participate in the great work of lifting up degraded humanity is itself an inspiration. But when the faithful worker sees the kingdom of God spreading through a great people, the native church established and propagating itself, Providence bringing light out of darkness, and hope out of despair; when after long delay all Christian agencies seem at last to enter on a triumphal course, developing graces peculiar to the very land one occupies, or in a degree not often found at home; when native pastors, the fruit of one's own ministry, begin to preach with such depth and richness of spirit that the soul of the missionary is fed more than by any discourses he hears from his home brethren, and new gleams of light and new meaning for old texts flash forth for him through the experience and interpretation of his own converts; when sects founded by missions at the start melt together into a larger native church, an example to all the sects at home—oh, what a crown is this to the exile's life! Has home a joy to compare with it? And when in land after land the native church shall one day eclipse the mission,

will not the missionaries say, with the soul-filled joy of old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation?" To-day, looking across the waters, the same vision rises before me. I know it to be true, because God is true. And I know, too, that if we are faithful, if Christendom is faithful, its accomplishment is not far hence.

CHAPTER IX

THE PROBLEMS OF MISSIONS

Into whichever of the great departments of work the new-comer on the mission field may enter, he cannot proceed very far without encountering problems of the most serious nature, which tax and often baffle his best judgment—problems which may to a great extent be ignored in our home reports, but which loom up large on the field itself. He discovers, too, that these same questions have tried and sometimes divided almost every mission.

It is therefore most important fairly to present many of these problems to the church at home, not only in order to prepare men who are going out for this feature of their work, but also to enable pastors and churches at home to sympathize and, so far as possible, co-operate with pastors and churches abroad.

One of the problems nearest to our thought is that of *co-operation in missions.*

There is, thank God, much co-operation already. Christians and churches are joined in support of their respective denominational societies. A few union societies, such as the Bible and Tract Societies, the Young Men's Christian Association, the Christian Endeavor Society, and the China Inland Mission, show the co-operation of denominations. At Madras, Calcutta, and Shanghai I found what, doubtless, exist elsewhere—monthly conferences of missionaries of all

churches. In London there has long been held a monthly conference of mission secretaries of various societies. There are union periodicals, such as the *Chinese Recorder* and the *Indian Evangelical Review*. The Christian college at Madras is supported by several different churches. Local conferences, such as that held at Shanghai, and general conferences like that of London in 1888, both express and beget co-operation. The union of Presbyterian churches at Amoy and Swatow and throughout Japan is noble evidence of the power of the Holy Spirit. To the Presbyterian union in China, however, the Dutch Reformed Church made vigorous opposition until overcome by the firmness of their own missionaries. More successful, unfortunately, was the opposition of a number of Congregationalists to the grandest union movement started yet—that of the two leading Christian bodies in Japan, the Presbyterians and Congregationalists.

Besides all this, I can testify to the general impression of brotherhood and co-operation received in visiting some 500 missionaries of many churches in many lands. I have been entertained by independent faith missionaries, ritualists of the Church of England, and by Roman Catholics; by English Baptists, German Lutherans, American United Presbyterians, and by men of almost every leading denomination. The general spirit was fraternal.

But the desirableness, and, at the same time, the difficulties of closer union or co-operation are very great. The heathen world needs the evidencing power of a Christendom that is united in its mission labors. The vast work of evangelizing the world also demands the most careful distribution of territory, division of labor, and economy of expenditure and effort.

Especially in the great cities of the world is co-operation important. Nowhere was I so disheartened at the prospects of Christianity among the heathen as in these cities. Each society has a certain need to be represented at the main strategic centres, such as Tokio, Shanghai, Madras, Calcutta, Bombay. Fourteen societies or more are at Tokio, eleven in Shanghai, about as many in the others. True mission comity would prevent their treading on one another's heels. But I have seen the spectacle of rival societies bidding against one another for both scholars and agents; planting weak churches side by side, while large country districts are neglected, and distracting the minds of native Christians by the enforcement of distinctions alien both to their thought and their history. Even in towns and villages the same thing is seen. In India thirteen different Presbyterian bodies are at work, usually in harmony, but sometimes in rivalry. A Presbyterian missionary, for instance, tells us of a case where "in one small town, besides a government institution, there are two Presbyterian boys' schools for the heathen, two congregations, which might easily be self-supporting if united, and two girls' boarding-schools in prospect." This he very justly calls "an inter-Presbyterian fray."

Even when the territory is partitioned out, and societies occupy adjoining districts, it not infrequently happens that they make havoc among one another's converts and patronize one another's outcasts.

The problem is, how to bring about a practical union of missionaries and native Christians while the home boards remain distinct.

The following are some of the practical difficulties in the way of union:—

1. The distance in space and difference in tongue which separate different missions, or parts of the same mission.*

2. The absorption of each mission in its own enterprise, and consequent ignorance of others.

3. Ambitious desire for the extension of one's own work and church even at the cost of others.

4. Differences in discipline and treatment of native Christians and employés, allowing them to pit one mission against the other.

5. Differences in minor points of mission policy and method, such as self-support, education, etc., which are yet important, and which characterize missions.

6. Insistence on divisive doctrines or practices, such as immersion, apostolic succession, Calvinism, Armenianism, etc.

7. Lack of congeniality among men: personal remoteness and incompatibility. It was just in the personal intimacy of a few men that the secret of the Japanese Presbyterian Union lay.

8. The unwillingness of the church and societies at home to have their work "swallowed up."

But, after all, the great difficulty is our distance from Christ. As we come near him we shall learn how best to co-operate with all our brethren. It is fulness of life we want. Along the rocky shores of my native town of Marblehead one may see at low tide many little pools scattered among the rocks, each of them cut off from the others and

*One society has work in sixteen languages in India alone. We should naturally expect provincial rather than national churches in India, for there exists no nation. The use of English, where possible, would throw power, it is claimed, into the hands of a native aristocracy.

shut up in its own petty basin, incrusted with shells and covered with sea-weed. The receding tide has left every pool thus isolated. But when the tide comes in it leaps over those walls which the pool could not surmount; it fills each to the brim; then it overflows, and finally buries all barriers beneath the inrushing and uprising flood. So it will be when the full tide of God's life rolls in upon churches and missions alike, and lifts them all above their petty divisions to a grand common life, which is swayed by the currents that swing round the world.

The Problem of Education.—In the preceding chapter I showed the natural development of the educational work of the mission; how, commencing as a rule simply in the interests of evangelization, the educational work has grown to a vast system, often overshadowing every other form of mission enterprise. It has not done this, however, without opposition, and forms to-day, both in its extent and in its kind, one of the greatest of mission problems.

It is said, on the one hand, that this vast school system finds no precedent in apostolic missions; that it is comparatively fruitless, so far as conversions go; that it is most expensive work; that in its higher and English forms it too often denationalizes students, unfitting them for their home-life, leaving them at once dissatisfied with small things and incompetent for great things; that it diverts the best energies of the mission from the proper field of evangelistic effort and secularizes the teachers; that Christ sent his disciples forth to teach the gospel, not to teach science; and, finally, that it is a misuse of consecrated funds and a degrading of the ministerial office.

Forcible replies are made to every one of these objections.

The apostles did not teach schools for one reason—because they neither needed nor were generally qualified to do it, Christianity usually standing on a lower level of culture than those it evangelized. But they had the compensating power of working miracles to bear witness to their apostleship. In China, science discharges a similar office for the missionary to-day that miracles did then. The fruitlessness of schools is not greater, it is claimed, than that of much other work. Evangelizing is often carried on for years with no apparent result. The best men and the leaders of the Christian church are more and more the graduates of mission schools and colleges. Nor need the expense be great. In China the average cost of a common day scholar is $3.50 a year.

Denationalizing effects are partly admitted, being regarded as inevitable, and partly denied. Bishop Caldwell finds his English-trained men willing to work in any of the villages of Tinnevelly. The only way to a higher nationality lies, it is claimed, through this very path. Finally, if school work justifies itself by results, it is neither a diversion of energies, a misuse of funds, nor a degradation of the ministry. The same work is done for the same purposes at home, where millions of consecrated funds are employed in Christian education, where nine-tenths of American college presidents and three-fourths of their professors are ministers.

But the educationists are not content simply to reply to objections. They are an aggressive body, and make much larger claims for their work. Women and children can seldom be reached except by schools, and the mission must found, as it has founded, an extensive system of zenana and higher female education. It is due to missions almost ex-

clusively that while in 1853 in all India there were 285 day-schools for girls, with 9000 pupils, in 1889 there were 6608 schools, with 292,000 pupils. And of 289 school-mistresses under normal training in Madras Presbytery, 216 are native Christians. That missions have given the great impulse to woman's education in all mission fields, and so to the elevation of womanhood, there can be absolutely no question. We might well be content to let the whole mission cause stand or fall by the value of that work. The home rather than the temple is the citadel of heathenism. And schools for women and children are among the most potent influences for breaking into this home and lifting it out of its degradation. The converts of mission colleges may be few, but they are men of mark—among them such as Narayan Sheshadri, just deceased, through whose instrumentality 2000 souls of the Mango were converted. It is also found that education is one of the most effective means of evangelizing all classes whom it reaches, quite apart from its importance in training up Christian teachers and ministers.

But there is another plea of the educationist, which is, perhaps, the strongest argument of those who demand not only vernacular schools for Christians, but a complete educational system for all. The claim is made that there is no preparatory agent which is so efficient as education, and that it is because of this indirect work mainly that it must be pushed to such a high pitch of development. God used many long processes to prepare both the Jewish and the Gentile world for the entrance of the gospel, and it was due to this preliminary work that its success was so speedy. He has brought about among us a marvellous development of universal scientific knowledge at the same time that he has opened wide the doors of the world as the sphere in

which we are to use that knowledge for his kingdom. Education in all these branches is at once the key to hearts still closed by prejudice and bigotry, and the universal solvent of pagan systems—"the quinine for the cure of India's fever," as a Hindu pleader put it. It at once disintegrates the old superstitious mythologies and idolatries, and prepares the way for the understanding of the new truth. Almost all the intercourse which the missionaries in China have with natives of the higher classes is dependent on the fact that they understand western science and are qualified to teach or practise it. The native day-schools in every city, town, and hamlet, it is said, are the great means for imparting and maintaining the Confucian system. These teachers are the chief upholders of heathenism in China. The schools are a drill in heathenism. A Berlin missionary once introduced Christian teaching into 138 such schools, with 1500 scholars, in the province of Quang-Tung. If this be continued, what an effect it must produce! Occupy such schools and teach those teachers, and the whole land is being prepared.

To the objection that all this is very slow, discouraging work the apt quotation is made from Archbishop Whately: "The man that is in a hurry to see the full effects of his tillage must cultivate annuals and not forest trees." If God took so long a time to prepare the world before the times were ripe for Christ, we need not think a few decades long for preparing India and China. Besides which, if we do not teach science and all the higher branches, others hostile or indifferent to Christianity will do so, with the result of a cultured scepticism. And if we teach only the few preachers and teachers, neglecting the masses, we shall build up the worst kind of priestocracy.

The arguments for a broad, full educational system, it will be seen, are strong. It must be remembered that the office of missionary is far more comprehensive than that of home pastor. He is the sole representative of Christianity in all its functions, agencies, and developments. We must learn also to judge every branch of the mission work, not simply by what it is for itself, but quite as much by what it is and does in co-operation with other branches. It is not a congeries of detached and spasmodic efforts, but an organic whole, and it must be judged as a whole. It lays the ten fingers of its two hands upon the heathen body, seeking by their combined action to tear away the rags of heathenism, cleanse the foul form, and clothe it with the pure robes of Christ's righteousness. Every department has its share. The part of education is quite beyond computation.

When all this has been said, certain dangers remain which must be carefully guarded against. School work does tend to draw men from evangelistic work, especially in great cities. The consequent neglect of that department is greatly to be deplored. That there is also a frequent secularization of the teaching missionary cannot be denied, especially if men are selected at home for their teaching gifts rather than for their missionary zeal. It is most important that an evangelistic spirit should characterize the mission schools, and, for this and other reasons, it is well if every teacher be expected to give a part of each year to direct evangelistic labor among the heathen. If souls are being continually converted in the schools, there is no doubt that they will be converted in the cities and the villages.

The Problem of the Native Church.—The central problem of all others is that of the *Native Church.* It is, in

fact, a cluster of problems, most of which can be wrought out only by experience. To consider them will take us right into the heart of the mission work.

1. There is the question of accessions to the native church. What shall be the treatment of inquirers and converts? What arguments and inducements shall be used, what help rendered, what standard imposed?

2. The question of the ministry of the native church. Who shall manage the training, employment, and pay of all the native agents?

3. The question of the independence of the native church, its self-government and self-support, as contrasted with the use of foreign authority and foreign money. Shall ecclesiastical independence and union precede or follow financial independence?

4. The question of the organization of the native church. What shall be its polity, its creed, and its relation to other churches? What the ecclesiastical place and function of the missionaries?

As to the treatment of converts and inquirers, the experienced missionary knows that the motives of not a few who come to him are mingled. "It is a mongrel mixture of faith and hope that influences many of them," said Dr. Scudder, at Allahabad—"faith that Christianity is in all points superior to the religions about them, and hope that it will bring them into a condition of prosperity and influence above that of their heathen neighbors."

"The accessions to Christianity in Tinnevelly," remarked a missionary from that district at the same conference, "have not generally been the direct result of the preaching of the gospel either by Europeans or natives. The hope of being benefited in some way or other has, in very

many instances, been the influencing motive with the simple people who attached themselves to the missionaries." The same testimony comes from men in all lands. Not that many of these converts will be strictly what is called *rice*-Christians; for in ordinary times, certainly, the mission will take care to discourage expectation of alms on the part of inquirers. But there may be hope of protection from oppressive landlords and others, hope of help in lawsuits, or of employment and education. Or still more generally there may be a vague hope of benefit from linking themselves to what seems a stronger, and, perhaps, better cause, especially in times of famine, flood, sickness, or trouble of any sort. Now, shall such classes be sent back into heathenism? If not, what shall be done with them? Anything is better than turning heathens into Pharisees.

I know of nothing better than what was written by Bishop Caldwell a few years ago. He says: "I cannot imagine any person who has lived and worked amongst uneducated heathens in the rural districts believing them to be influenced by high motives in anything they do. They have never heard of such things as high motives, and they cannot for a long time be made to comprehend what high motives mean. An inquiry into their motives, with a view of ascertaining whether they are spiritual or not, will seem to them like an inquiry into their acquaintance with Greek or algebra. They will learn what good motives mean, I trust, in time—and, perhaps, high motives, too—if they remain long enough under Christian teaching and discipline; but till they discard heathenism, with its debasing idolatries and superstitions, and place themselves under the wings of the church, there is not the slightest chance, as it appears to me, of their motives becoming better than

they are. . . . The only hope for them lies in their admission as soon as possible into Christ's school. . . . Whatever the motive, provided it is not sordid or disgraceful, we receive them."

In accordance with this sentiment, the marks of what is called the Tinnevelly system, which has been substantially adopted in the Madura and Arcot missions, are *education* and *discipline.* When a group of people, say three families, are ready to abjure idolatry and be taught by Christians, they are formed into what is called a Christian congregation. They must promise to abandon idolatry, to worship the true God, to observe the Sabbath, to abstain from the use of flesh that has died of itself, and to give up all caste distinctions.

The Arcot Mission, and, I presume, the Madura, requires abstinence from intoxicating drink. The Arcot also requires the removal of the *kudumi,* or tuft of hair on the crown of the head, which they regard as a religious badge. Thus, having come over to the Christians, they are supplied with a catechist, who instructs them, and are disciplined into the observance of what they have undertaken. Slowly the truth gets hold of some of them, who are then baptized, and, after a few years, perhaps, a church is formed. One of the greatest difficulties is with caste distinctions, which keep springing up like the heads of the hydra, even showing themselves at the Lord's table. Finding that the high-caste men tried to seat themselves in front, so that the bread and the cup should be first passed while untouched to them, the Madura Mission simply made the rule that the order should be reversed in the distribution of the elements, the one beginning in front, the other in the rear, by which the first were made last, the last first.

In the Arcot Mission great pains are taken to secure intermarriage between the castes. This education of the new-made, perhaps yet unregenerate, converts is a slow, painful process, with many a relapse for them and heartache for the missionary. Yet every year it brings them more into the light. One difficulty is that the missionary or catechist often stands too much in the way of the convert. As one has put it, "He cannot see beyond the mission-house and the mission treasury. The missionary is a little providence to him. The ambassador has taken the place of the king." It is hard to avoid this; yet it should be carefully guarded against.

But at every step of this upward way there arise problems which can be solved only by that sanctified commonsense which ought to be the possession of every missionary. All his experience will teach him that, as one has said, "there is both endogenous and exogenous growth in the church"—development from within, accretion from without. There is room for both in the spiritual as in the vegetable kingdom.

The questions concerning the native ministry are still more difficult. John Newton once said: "Only he who made the worlds can make a minister of the gospel." If that is true of students in Christian lands, how much more so of one saturated with the heathenism of China and India! Yet it is just such men or their children whom the missionary is trying to train up to that sacred office. In this class are included Bible readers, male and female, catechists, evangelists, and pastors—all, in fact, who are in any way to make it their calling to serve the church.

The usual method has been to select the most hopeful boys at school and train them specially for the work, partly

or wholly at the expense of the mission. But the results are far from satisfactory. The brightest of such men are easily enticed away from a calling which they have not adopted from a mature and disinterested choice. Those who remain too often labor in a perfunctory spirit, caring more for employment than for conversions. Having begun as mission students, they would end in being mission agents—the missionaries' "hired men." Even when pastors, they are too apt to be simply subservient to the missionary.

For all these reasons it is growing more common to give a broad training to many men, and to depend upon the personal call to the ministry, as in this country. Yet some noble men have been trained in the old way. At present our mission colleges supply a certain quota to the theological class, while workers of a simpler grade are called in as catechists from the lower schools.

In connection with these educating processes, such questions arise as: Shall they be trained in the vernacular only, or shall they also be taught the English language? and how far shall their English training be carried? What use, if any, shall be made of Latin, Greek, or Hebrew? How far shall they be taught their own classics and religious books? Shall they study privately with a missionary or be gathered into a theological class or seminary? How shall their fitness for the highest training be tested? How shall the theory and practice of the work be combined? Shall any of them be encouraged to complete their education in Europe or America? In regard to all these points, I can only say that there is need in every country of a few men of the very highest gifts and training, though the latter should be given so far as possible in their own land. A

great number of men are needed of plain biblical vernacular training, of simple habits and moderate expectations, who can live among their own people, and be supported by them. The greatest care must be taken not to denationalize the native ministry—something only too easy in India, in spite of the resistance of missionaries.

The question of the employment and payment of these men by the mission is one of greatest difficulty. It touches at once moral subservience and dissatisfaction, if not rebellion. The missionary becomes a paymaster, and one whose resources are supposed to be unlimited. Yet, as he must cut the wages down to the lowest notch, constant complaints are heard, until bitterness is engendered among the mission helpers. This is by no means always, though it is often, the case. I know of no way in which the evil can be more than alleviated. The fault lies in the system.

That appears more clearly when we take up the problem of the independence of the native church. It seems to lie in the very principles of a church that it should be independent and expansive, self-supporting, self-governing, and self-propagating. Anything different should be of an exceptional and temporary character. The church should be at least founded on those principles and always moving towards them. Yet it must be confessed that a large part of our mission work does not rest on this basis of the independence of the native church, or even move towards it. Another large part, I am happy to say, is mainly based on that principle, and always striving to attain that end. The whole Japanese mission with the American Board at the head, some work in China of the Presbyterians, the Church Missionary Society and others, all the Church Missionary Society work in India, the American Board work there,

the Baptist work in Burmah, the Harpoot Mission and the United Presbyterian work in Egypt—all these occur to me as excellent instances of work along the true line of an independent church. But there has been, on the whole, a great failure to attack the problem at the right point and aim straight for this independence of the native church. Many causes have conspired to prevent this. Among these are: (1) The necessary inexperience of the early missionaries; (2) the failure to see that the aim of mission work is not simply the conversion of souls, but the founding of the native church; (3) an exaggerated estimate of the poverty of the people and of the difficulty of their supporting their religious leaders; (4) the unconscious growth, in some cases, of a spirit of domination, which leads the mission too often to exalt itself above the native church. The language of the mission to the church and of the missionary to the native pastor should be the language of John the Baptist to Jesus, "Thou must increase, but I must decrease." The rare quality of *self-effacement* is required to do this; but that is a requisite for the missionary. "He that loseth his life shall find it."

Despite many instances of generosity, I think it could be shown that the native Christians, in most cases, do not contribute as much in proportion to the gospel as the heathen contribute to their false religions. There are two reasons for this. The first is that from the start they lean on the missionaries, and cease to think it a duty to give, whereas heathenism exacts a fee or an offering for everything. The second reason is that in the heathen doctrine of righteousness the idea of merit is connected with giving in a way which is not permitted in evangelical Christianity. A Hindu or Buddhist heaps up merit by every one of his

benefactions as a permanent gain for eternity, whereas Christianity allows no merit to the deed disjoined from the motive. The appeal of heathenism is, for both of these reasons, stronger than that of Christianity, until the convert grows to maturity and is inflamed with generous love.

It is true that in many cases the poverty of the people is intensified by their avowal of Christianity, which strips them of everything; yet in the course of a few years the condition of a Christian community is usually bettered, while the spirit of giving does not always increase in proportion. Then, too, the old system of largely using foreign money is apt to enlist the native agent against independence. How can a man who receives nine dollars a month from the mission be expected to advocate a self-supporting church which could give him at best but six dollars a month, with greater labors, increased trials, and much uncertainty. In the American Board Mission in Foo-chow, some years ago, a man whom all judged fit to be pastor refused to be ordained. The whole reason was that he had formerly taught that all contributions were a matter of charity; therefore he did not dare to say to the native church, "You must give me my support." In the same place, however, connected with the Methodist Mission, was a pastor, Sia Sek Ong, who at an annual meeting in 1871 declared that he was hindered in his work by the oft-reiterated charge of "eating the foreigners' rice and speaking the foreigners' words," and that he had resolved he would not thereafter receive a dollar of foreign money, but would trust to native support.

Foreign authority, as well as foreign money, has hindered the independence of the native church—often with benefit, it is true; for there is great need of guidance and

restraint. But among a dependent people it is hard to know where to check authority and develop self-respect and self-control.

Of all these difficulties and mistakes, there are no keener critics than missionaries themselves. Yet it is exceedingly hard for those who are bound up in such a system to reform that which they criticise. Hence it is often the duty of the Home Board to interfere, and give the missionaries not only authority, but instructions for changes, however painful they may be.

I am glad to say that the policy of the American Board, particularly in India and Japan, is surpassed by none in its effectiveness in building up the native church. In China and parts of Turkey its principles could perhaps be more stringently applied with benefit. There is not in all Turkey a finer instance of an independent native church than at Adabazar, nor in all India than in the Congregational Church at Bombay, nor in Japan than the four Congregational churches at Oşaka.

I think it important in this connection to state how the Church Missionary Society meets this problem of independence and organization at once. The plan is carried out in India, China, Japan, and other countries, and has shown itself most efficient. Every church has a native church committee, consisting of the pastor as chairman and at least three lay communicants. Not more than one-third of the laymen may be paid agents of the society or of the native church. This committee has charge of local affairs. Next above it is a district native church council, consisting of two lay delegates from each qualified church committee, of all the native clergy in connection with the council, and a chairman, usually a missionary, who has a veto on all pro-

ceedings. This council receives the funds of all the church committees and all other funds, and disburses from them the salaries of native pastors and other agents. It also makes grants for erection or repair of churches and houses. It sends in to the parent society the estimates of expenses, receives reports of all work, develops voluntary work, settles all salaries and allowances, and recommends new pastorates. When necessary there is a provincial council, similarly constituted by representation from the district councils. Here, then, is a complete system of native government. The missionary force is sufficiently represented by the chairman with veto power. All the rest develops the native church. Grants-in-aid are made to complete the amounts raised by these councils, but these grants are diminished a certain per cent. every year.

There are some points settled by experience, which may be called axioms in the science of missions. Though they now seem perfectly obvious, they were not so at first, and have been reached only through years of struggle and frequent failure.

1. The native church in each country should be organized as a distinct church, ecclesiastically independent of the church in any other country.

2. The pastorate of the native church should be a native pastorate. Whatever else the missionary is, he should not be pastor.

3. The principles of self-control, self-help, and self-extension should be recognized in the very organization of the church. To postpone them to days of strength is to postpone both strength and blessing.

But in organizing the native church thus independently, what form shall be given to it? What shall be its *polity?*

It is natural that every missionary society should think its own form of government the best, and should proceed to shape the native church after the same pattern. It must have some form. The natives are not yet competent to devise their own form. What else can be done? Presbyterian societies will form Presbyterian churches; Methodist societies, Methodist churches, etc. But there are certain things which should not be done. These are:

1. No purely local or historical features should be introduced into the constitution of the new churches. Think of the absurdity of requiring native converts at Calcutta to assent to the principles contained in the Deed of Demission in 1843 of the Free Church of Scotland. On the other hand, regard should be had to the local peculiarities of the people, utilizing rather than antagonizing national traits. More or less ritual may seem required in different countries, and a greater or less degree of authority.

2. The first organization given a native church cannot well be anything more than tentative. As the church develops it will choose its own form and make its own changes; therefore,

3. No unnecessary obstacles should be laid in the way of the union of native Christians on an evangelical basis. In the beginning, before the new communities have crystallized, it will be easy for them to flow together. Later on the process will be more difficult.

4. As to creeds, loyalty and simplicity are the only rules.

In short, the native church must be an oriental church—an Indian, Chinese, Japanese church. We must not, cannot, denationalize, occidentalize it into European forms, which would be alien and destructive to it. Yet something of the

counteracting occidental elements must be infused into the blood of the church if we would not have it die of orientalism. The hardy tenacity of the West should be used to tone up the more dependent and flexible oriental. The fault of the Indian convert is weakness of character; that of the Chinese convert, weakness of piety. Each of these should be counterbalanced by some special gift from the West. How is this to be done? Not, it seems to me, by expecting the young and immature churches to accept our formulated western creeds or go much beyond the Apostles' and Nicene Creeds. We shall do most by our training of the native ministry. They are the men who will form the faith of the church. If few minds of theological originality or independence have as yet appeared among them it is not strange. All the results of eighteen centuries of occidental development are presented to them in a few lessons. It is simply overwhelming. What else can they do for a long time than try to grasp it? The memory is the universal talent in the East. Fancy, too, is active; but thought is rare. They are still childish races. Since they are thus plastic under our hands, we must be the more careful not to fetter but to free them. Biblical theology, history of doctrine, should be carefully taught. The knowledge of our conflicts with Ebionitism and Gnosticism, Arianism and Socinianism, Pelagianism and Manicheism, with Deism and Pantheism, will prepare them for their coming conflicts. Some profit must accrue to them from the experience, errors, and victories of the western as well as from the defeats of the eastern churches.

Yet they must have their own experience, fight their own battles, and gain their own spoils. The new upspringing oriental churches cannot always be held in leading-strings, even

at the risk of error. Our weapons of defence and offence will often prove but Saul's armor to the stripling church. Nor must we fear to see this young David go out to meet giant Error, even though he seem armed with only a sling. The Lord, who has already delivered the native church out of the paw of the lion Paganism, may be trusted to give it the victory over Goliath Error and Philistine Schism. We may perhaps furnish the sling—the slender outline of thought; they must themselves pick up the stone from their native brooks. Other churches besides the young Japanese United Church will doubtless pledge respect rather than adhesion to our great confessions. Their spiritual debt to us must be immense in any case, but the sum of it will be, not that we have infused them with our *isms*, but that we have inspired them with Christ, and brought them back to those oriental sources and streams from which our western currents have flowed. Surely Confucius and Buddha may be expected to have as great formative influence upon oriental theology, so soon as the ingrafted truth begins to have its own development, as Plato and Aristotle have always exercised upon western theologies. It is in this way that the oriental original contributions to theology will be some day joined to the contributions of the occident to form that ripe and genuine theosophy which will embody the complete experience of the truly apostolic and catholic church.

In regard to the polity of the Indian church, the Church Missionary Society, five years ago, passed the following suggestive resolution:

"The society deprecates any measure of church organization which may tend permanently to subject the native Christian communities in India to the forms and arrange-

ments of the national and established church of a far distant and very different country, and therefore desires that all present arrangements for church organization should remain as elastic as possible, until the native Christians themselves shall be numerous and powerful enough to have a dominant voice in the formation of an ecclesiastical constitution on lines suitable to the Indian people—a constitution which the society trusts will, while maintaining full communion with the Church of England, be such as to promote the unity of Indian Christendom."

And for the contribution of Christian graces which we may expect from the Indian church, and which will form the basis of all contributions of thought, I will quote from the Rev. Dr. Kay:

"The catholic church cannot attain to its proper normal condition in any part till it has embraced within itself the whole range of humanity. Every nation has its contribution of moral qualities to give to the catholic church. I am persuaded that the view which makes the Greek, Latin, and Gothic races to have exhausted all that is of essential importance to the habilitation of humanity is a profound error. I believe that the Hindu, for instance, has many noble qualities—lofty idealism, singular strength of self-devotion, marvellous power of endurance—along with natural aptitude for many of the gentler virtues, which we may not rank very high, but on which our Saviour has stamped his indelible approbation in the Sermon on the Mount. These virtues and others akin to them, such as patience and temperance, seem peculiarly calculated to find exceptional development in such a church as we may find taking the place of the present dark superstitions of India."

In regard to the future of the native church, the great

need is life from on high. While there are noble examples of Christian piety, and while great immaturity both of thought and character must be expected, there is by no means that zeal for extending the gospel which we might hope for. There is sometimes manifest the disposition to keep to themselves the advantages of their new position. The children of the first and second generations are often only what might be expected, seeing that they grow up in the midst of heathen surroundings, where we would not dare to trust our own children.

The great problem, how to preserve and revive the life of the native church, is to be answered only by prayer—by ourselves receiving a higher life and sharing it with them until the gift is directly communicated to them, and imparted in turn from them to us.

There are many other problems of every variety which press on the mind of the missionary.

There are literary questions of greatest importance in translation and composition. What terms shall be used for *God*, for *Baptism*, for *Sin*, and many other words? What shall be the style used—classic or popular? Shall the translation be free and idiomatic, or exact and literal? Shall familiar terms having evil associations be regenerated, or new terms be introduced? Shall the Bible societies circulate Bibles as now demanded in China, *with* notes and comments, or adhere to their old rule, "The Bible *without* note or comment?"

There are doctrinal questions, such as the relation of our eschatology to the doctrine of metempsychosis, to the worship of dead ancestors, and to other oriental speculations; the relation of the Christian doctrine of the incarnation to the Hindu and Buddhist incarnations.

There are ethical problems of great importance and difficulty. What shall be the treatment of polygamous converts? What the standard of life and character demanded of the native converts, especially the native agents? Is secret baptism ever to be allowed? Should baptism follow instantly upon confession? How utilize the filial piety manifested in ancestor worship without encouraging idolatry?

There are practical questions, such as, Has asceticism any place in mission labor? Shall celibate brotherhoods be organized and employed? What use can be made of lay evangelists? Should offers of service for a limited time be sought or received? How secure support for destitute Christians who have become impoverished through their adherence to Christ? How help and not harm them, sustain and not pauperize? Shall they be gathered in a separate Christian community clustering around the mission-house? or shall they be sent back to endure hardship and temptation in their native villages? How far shall they be assisted in their lawsuits in defence of their rights? Shall the tithing system be made practically compulsory among mission agents?

There are also special problems in Turkish dominions touching the relations of our work to the old, corrupt Christian churches—the Coptic, Syrian, Gregorian, Greek, etc. But these lie outside the limits of this discussion, and can here be only referred to.

It is a great point gained to know of the existence of problems of this character. It is another advance if we can simply put in the correct way the question that is to be answered. My object in presenting these problems is secured if the reader is led to an increased sense of the

claim a work full of such peculiar perplexities has on the very best preparation, wisdom, heroism, and consecration that Christendom can furnish. The very cream of our institutions, the flower of our young manhood, the service of our whole lives—these are none too much for a work whose dignity is just in proportion to its difficulty, whose joy and reward is measured by its demands on the best we have to give.

To the eye of Faith the prospect is sure and clear. The kingdom comes. But for the speeding of the victory there are certain *desiderata* which must be named:

1. *Wanted*—A first-class mission journal for the comprehensive, scholarly, scientific treatment of mission life, labor, and problems. Such a journal should be neither a personal nor sectarian organ. It must have substantial backing, however, and would perhaps flourish best in the hands of one denomination if broad enough to include reference to the whole work of the church. Catholic, experienced missionaries should be on its staff, if not at its head. The scrappy, superficial, mutilated, one-sided reports, and the emotional, sensational appeals which so often characterize mission periodicals may have their reason and their place. But to them should be added a candid, faithful, inspiring survey of the work in its reality, its variety, its difficulty, its dignity; in its bearing on the work at home; in its relation to the problems and the salvation of the universe. The work just taken up by the *Independent*, through the able supervision of Rev. Edwin Bliss, editor of the *Encyclopædia of Missions*, is in many points a sample of what we want done. The *Church Missionary Intelligencer*, organ of the Church Missionary Society, is *facile princeps* among all such journals. Add a little more vivacity and comprehensive-

ness, nothing better could be desired. Among Congregationalists this want might be met by the still further enlargement and improvement of the *Missionary Herald*, already one of the best journals of its class.

2. *Wanted*—Peripatetic mission secretaries, who shall at regular intervals visit and study the field of which they have the charge. Itinerating secretaries are just as necessary as itinerating missionaries. A Methodist bishop makes the tour of the world for purposes of inspection twice in every quadrennium. The Presbyterian secretaries have all visited their respective fields. I journeyed several days with Mr. Wigram, Secretary of the Church Missionary Society, while he was making his tour. One of the desires most often expressed to me by the missionaries of the American Board was to see the secretaries on their field. Of course, such a visit should not be an autocratic tour, revolutionizing, tearing things up by the roots; but a journey for investigation, consultation, encouragement, and report would be welcomed everywhere as a boon.

3. *Wanted*—A lectureship or professorship of missionics in every theological seminary. We should assume that some of the graduates of these institutions will go abroad and should be trained for that purpose, while all should be trained to intelligent co-operation and sympathy.

4. *Wanted*—The discussion of mission topics and problems at our ministerial and ecclesiastical gatherings. If the mission work is at once the most arduous and glorious of enterprises, and one of the deepest and broadest of sciences, it should take its proper place in the consideration of the church at home. No theme presented at our associations and conferences can surpass it in interest and

fruitfulness. We listen to many stirring appeals from secretaries; we are kept informed as to certain features of the work. But it is all too much like the kodak prescription, "You press the button, we do the rest." "You contribute, we do the rest." Whereas if heart, intellect, conscience be alike aroused by the serious study of the work, and of God's providence and purpose in it, both means and men would be forthcoming in abundance.

5. *Wanted*—Direct participation by the churches in the administration of the mission work. Volunteer societies and close corporations are often a necessary makeshift when the church is not as yet awake to its privileges. But the true mission society is the church itself, and everything else should only prepare for the time when the church shall administer its great enterprise. Various methods of securing this participation are practicable. I do not undertake to specify them; I only emphasize the need. For both the expression and the creation of the mission sentiment in the church, for the enlargement and improvement of the mission work abroad, one of the most important wants is that the church should representatively be its own administrator.

6. *Wanted*—A volunteer band to take possession of some district in China or India in the name of the Lord, just as such bands have labored in the foundation of Christian States in Illinois, Iowa, Dakota, and Washington. The first members of this band should begin work under the supervision of experienced missionaries. They should be reinforced from year to year by fresh recruits. Men should be trained with reference to this special work and its needs. Men of the same institution at home should more and more assume the support of the whole field, until it be-

comes like the universities' missions in Africa and India. One of the greatest secrets of success is thorough compatibility and hearty friendship among coworkers. A large degree of this might be expected in such a mission.

7. *Wanted*—Finally, a more robust and courageous faith in missions and in God and the church. From beginning to end this is an enterprise of faith. There is no other argument and evidence that will always and everywhere hold good save the evidence from the promises and the nature of God as revealed in our Lord the Christ. History, experience, statistics, reasonings, everything of this sort will at times seem to lose its convincing, sustaining power. If faith is not supreme we shall fail.

But it must be a robust, courageous, manly faith—a faith that can see, declare, and endure the truth, whatever it may be; a faith that can discern all the hardships, difficulties, perplexities in the way, and be not only undeterred, but rather inspired thereby; that can acknowledge mistakes and admit failure where it has occurred, and then be strong and rich enough to utilize success when it comes with its added demands and responsibilities.

A timid, distrustful faith, that keeps back part of the facts lest the church should be discouraged; that will not imitate Christ by declaring the difficulties in the way lest men should be kept from following him; a faith more known for "judiciousness" than for courageousness—this can hardly be called a faith at all. It certainly is not the faith Christ expects from those he sends forth in his name. The gospel appeals to the heroism latent in every child of God; it stimulates by difficulty, it clarifies by perplexity, it thrusts men out upon divine grace through the sense it breeds of human need and weakness. A supreme

faith in Christ, his gospel and his church, will lead volunteers to flock into the lists as men spring to a forlorn hope, where many may fall but the enterprise must succeed. Such a faith will insist on knowing the whole truth and will dare the worst.

Let our societies and our churches have such faith, and they will trust one another more. Out of defeat will spring victory. The very acknowledgment of disaster when it comes will enlist recruits, and the men who thus enlist will be true soldiers of Jesus Christ.

As I journeyed from station to station, from land to land, I was sometimes quite bewildered in the multiplicity of detail seen in church after church, and school after school. But by degrees something emerged from all this detail which, as its proportions gradually revealed themselves, I saw to be the grandest thing my eyes had ever beheld. It was lovelier than the Taj Mahal, nobler than the Parthenon, more enduring than the pyramids. It was nothing less than the form of the universal kingdom of God springing up on earth, the New Jerusalem coming down from heaven. I came more and more to see how all men who are laboring anywhere, anyhow, for Christ, at home, abroad, in public, in secret, are building up this kingdom, are drawing down this holy city. If we yield obedience, God will utter the command and impart the wisdom. It is enough if the study of these world-problems may simply lead us to utter from the heart these two sentences:

"That which I see not teach thou me."

"That the excellency of the power may be of God."

CHAPTER X

SKETCHES FROM THE MISSION FIELD

The Picture of a Fourth-of-July Sunday Spent among the Mountains in the Course of a Jinrikisha Trip Across Japan

EQUIPPED with a small stock of Japanese words and of American canned foods, I had set forth from Tokio the very last of June for a journey along the mountain road, the Nakasendo, that should land me in Kioto, the old capital of the country. Nikko, the Walhalla of Japan, with its superb shrines, temples, groves, gardens, cascades, lakes, and peaks, had been already visited in company with two missionary friends. The railroad, shooting up towards the north, carried me some miles on my way. Then began the ride in the jinrikisha, that miniature gig, or Pullman-car, with its human horses slipping along thirty, forty, fifty miles a day — a conveyance said to have been invented by a Baptist missionary in Japan for a sick wife. The ascent of Asama-Yama, some 8300 feet high, most baleful of volcanoes, was made, to find one's self hidden between fog from without and smoke from within the mountain, and enveloped in sulphurous smells which enlarged one's imaginative possibilities of the conception of hell.

My slender stock of Japanese nouns, pronouns, and adjectives—for the verb I abjured—had carried me along well, and I found myself safe and happy in the hands of

the most courteous and graceful people in the world. It so chanced that Sunday and the Fourth of July fell together this year. I had looked out on the map a spot which seemed appropriate for the double holiday. So, early Saturday afternoon, having deposited my passport with the courteous police-officer at the entrance of the village, I was drawn up to the lovely little inn Fuji, at the romantic village of Sakarazawa, hidden away in a quiet nook in the heart of the mountains, just at the foot of the pass, 4300 feet high, over which I must climb on Monday. It lay under the shadow of great cliffs, and beside a rushing, melodious stream that sang in my ears all night. The jinrikisha man is dismissed, my boots are removed and left at the entrance of the inn. Mine host leads me through various apartments, separated from one another by sliding screens. One seems like Gulliver in Lilliput as he strides in stocking-feet over smooth, soft matting, through these tiny rooms, bare of all furniture. The room of honor is assigned me, my satchel and provision basket are brought, and I am made to feel that I am among friends. The obsequious host and the graceful, black-eyed, vermilion-lipped maiden drop on their knees and rub the matting with the top of their heads to signify their great desire of pleasing me.

But how shall I explain to them that I wish the privilege of retaining my room next day, and do not intend to travel on the Sabbath? My linguistic ability forbids details. By a happy thought I chance to remember that some German words have passed into the language, and that *Dontaku*, meaning Sunday (*Sonntag*), is among them. So I say in Japanese, "To-morrow not travel; to-morrow Dontaku." My host's face beams and nods with intelligence.

"Yoroshiu" (all right), he assures me, and a few moments later I hear him say to his wife in the kitchen, with a chuckle, evidently speaking of me, "Dontaku."

An afternoon stroll shows that the specialty of the village is combs made from a wood growing in that section. They are exposed for sale in front of almost every house. "Ikura?" (how much?) I ask, as I take up a small comb. "Go rin" (five mills, or half a cent), is the answer. "Go ri?" I reply interrogatively, to make sure that it is so cheap, an answer which sends the maiden at the old lady's side into a spasm of giggling. The mother, expectant of a sale, frowns and expostulates. The damsel purses up her lips and looks provokingly sober. But I, meantime, have seen the point and begin to laugh myself, whereupon all the group give vent to their suppressed merriment. My blunder is one that can be exactly transferred to English. *Rin* is a money value; *ri* is a measure of length. "It costs five mills," was what the old lady said. "Does it cost only five miles?" was my convulsing reply. I buy many miles' worth of combs and pass on.

The Sabbath dawns clear and bright on this pagan inn and village. It is as silent as a New England town. Not a wheel rolls by, not a cry is made of a Sunday paper. Long before I am awake the other wayfarers have eaten their rice and trudged on. With the help of the little son of the host, who is assigned me as my special waiter, I prepare my own breakfast, combining the best of the Japanese and the American fare. It is Independence Day and Lord's Day at once. With thoughts full of home and church I stroll along through the valley to an adjoining village. It is the middle of the morning. My appearance is the signal for a friendly rush at me by a group of

men lounging in the street. They flock around and beset me with a jargon which is at first quite unintelligible. By degrees, however, I get hold of the word, "Jesus-church." They know the day as Sunday, then, and me as a Christian. What a lesson! Next I catch the words "three o'clock," and infer that Christian services are to be held at that hour. Then I discover that this Jesus-church is at Matsumoto, some miles away. Finally the whole grows plain. The main spokesman is driver of a basha, or stage, which is soon to start for that place. Eager to secure a passenger, judging of my Christianity by my halt for the day, he appeals to my desire to go to the nearest church. Here, then, was a sign of the dawn in the East. In 1638 an imperial edict had been published all over the country in the following words: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." Until within a very few years this edict has been in force. But now far into these mountain valleys the gospel news has penetrated, and there is a Jesus-church a few miles away, to which these heathen are eager to carry me. That was enough of a sermon for one day, although I did not yield to their request.

The dinner which I prepared on my return to the inn was designed to celebrate the day. When I say that Boston baked beans and Boston brown-bread and Chicago corned-beef—all of which had been procured, canned, in Tokio, before leaving—were my treasures reserved for this meal, and that the little American flag was taken out and made to float in the breeze, you may know that the day was appropriately honored.

Towards evening, however, I grew sad. Here was I spending a Sabbath among these kind and gentle heathen, but not a word of Christ to give them. I regret not bringing tracts from Tokio that should speak for me. Then I remember a copy of the Lord's Prayer in Japanese which is in my Bible. I call my bright waiter-boy, and he recites it after me, word for word, correcting my pronunciation as I read. I tell him "Christo is like Fuji, highest among all." Then I read it to my host, who reverently touches the Bible to his forehead. They are a very polite people, and I do not know how much this may mean, but the seed has been sown.

The next morning, when I come to pay my bill, I find that I have been charged only seventy cents for all that I have had since Saturday noon. When I make it up to one dollar, with *chaddai*, or tea-money, for a fee, my host seems overwhelmed with my munificence. Then a fresh jinrikisha wheels me farther along into the mountains. Before I have gone more than two or three miles, however, a cry is heard behind us. A man appears, running at full speed. He waves something white in his hand. We wait for him to come up. Then, with many obeisances, he delivers over to me—what do you suppose? Why, my towel, which I had left at the inn, and which he had been sent in swift chase to restore to me. Just that experience in the recovery of lost property I never had in a Christian hotel.

Such mingling with a genial, simple, heathen people gives one much to think of. In many respects the rudiments of creation are better than its wrecks, the dignity, sweetness, and aspirations of human nature often revealing themselves right alongside of its falseness, arrogance, and selfishness.

Ten Days in Corea.—"You will find the rainy season well established here. . . . Cholera is very bad. . . . The small-pox is always with us." These were the inducements to a visit to Corea offered me by Dr. Allen, in response to my letter of inquiry sent from Japan. "Shall you think of going?" asked the friends in Tokio. "My water-proof will keep off the rain, small-pox I have had, cholera I do not dread, but will follow instructions and drink no drop of water that has not been boiled; and since Dr. Allen gives a cordial invitation, and the steamer is ready, and the country little known but most interesting, I think I will go."

So the fourth day of August found me at Chinese Harry's hotel in Chemulpo, the open port of Corea, twenty-five miles away from Seoul, the capital. The next day, on the back of a little Corean pony provided by my obliging host, I was pushing through the rain across the rice plains and over the mountains on to the capital, attended by a servant who drove the pack-horse with my traps. It was at the British legation instead of the American mission that he deposited me, but after the first surprise it did not take my host long to show his bedraggled visitor over the cross-cut to Dr. Allen's house. Once there the welcome was as warm as the warning had been faithful.

In Corea one saw at that time mission work in the very start—not really begun, in fact. The experience was the more valuable because every other point I visited showed the work well under way, and with all preliminary opposition dispelled.

Dr. Allen, with his surgical skill employed in behalf of the royal family at a time of insurrection, had won the favor of court and people alike. That had opened the way for other physicians and teachers connected with Presby-

terian and Methodist missions, and for three teachers, appointed by the President of the United States at the solicitation of the king, to take charge of a governmental school. The first work begun by the mission was in connection with a government hospital, which was placed in their charge. There they were treating all classes of cases, and were also training a class of twelve students, who, after a course of three or five years, would become doctors and be promoted to the rank of officials. It was a part of the liberal treatment of the government that it should appoint to the hospital for the use of the American physicians, five singing-girls, intended for their mistresses or concubines, according to the usages of the country, and a very expensive gift. Dr. Allen asked the government to change their position to that of students in the hospital, where they might be trained as nurses. This was done, but they complained of the night visits of the ghost of the murdered regent. The visits grew frequent, and were found to be from a living personage of high rank. They were therefore transferred to other hands; but as they were badly treated they had written imploring letters begging to be taken back.

Besides this hospital the Presbyterians, three months before, had started an orphan asylum. They sent letters to the government, stating their plan of taking children who had lost both parents or their father, giving them a home, and teaching them the means of livelihood. The government replied, expressing great approval of a plan which commanded the sanction of every right-thinking person, although one of which they had never thought before. Here I found twelve orphans, with a few day-scholars, being taught reading, writing, etc., by the superintendent, while Mr. Underwood gave them English, geography, and secular hymns; for

Christianity was still a prohibited religion, and not even here did they undertake to give religious instruction, well aware that the reactionaries were only awaiting some such pretext to force the king to expel the foreigners.

In the mission compound I found Miss Dr. Ellers, who had been summoned from home to undertake medical work for women; but when she came, hastening away even before she took her degree, she found neither her home nor her hospital ready for her. I found her slightly disturbed, and disposed to think that she had made a mistake in hurrying on so fast. That very afternoon there came a summons from the palace. Dr. Allen had already prescribed for both the king and the queen at a distance, for the jealousy of the native physicians had, so far, kept him from court. Now, however, the queen was sick; her physicians could not help her; so, denouncing them as of no use, she sent, peremptorily, asking if the foreign lady would come with Dr. Allen and attend to her. He watched with some anxiety for her return, but she came back in high feather. The queen had received her most graciously, she was confident of helping her, and the king had been most affable to Dr. Allen, telling him to come in the foreign way, and without Corean ceremony. The next day she returned in a beautiful Corean palanquin, which had been given her by the restored sovereign, and the third day when the two returned, after a long dinner given in their honor, Dr. Allen had been appointed physician to the king, Dr. Ellers physician to the queen.

In temporal things their fortune was now made. But it was not temporal things they sought. What was the prospect of any conversions while Christianity was still a prohibited religion and the missionaries did not venture to

preach the gospel openly? Yet it was the very next Sunday that I attended divine service in the American legation, where several Coreans were present. It was not long after that the first Christian church of Corea was organized. The first Corean convert made at Seoul was introduced to me and his story made known—a story illustrative of many another case. A Corean gentleman of independent means and high classic—*i. e.*, Chinese—culture reads a Chinese work on the civilization of the western nations. The book is full of admiration for the ability and science of these lands. It casually mentions that the religion of these people is called Christianity, and is a very bad religion. But, thought he, if these nations are so great, their religion cannot be so bad; it must at least be worth studying. He determined to find out about it. But no one could give him any information as to the nature of Christianity until a servant of one of the missionaries told him that these men knew all about it. The next day he appeared in a class to which Mr. Underwood was giving instruction in English, and seemed for a time an earnest student, but soon disappeared, and gained only the credit of being fickle. It was not English, however, but Christianity that he wanted, and when he heard nothing about religion he did not care to remain.

One day he came to Dr. Allen's office for medical advice. While waiting for the doctor to prepare his medicine he discovered on the table a copy of the gospels of Matthew and Luke in Chinese. A glance at the contents showed him that this was what he was in search of. The opportunity must be seized or it might be lost. Slipping the book under his garment he disappeared, and spent the whole night in reading and re-reading that for which he had so long sought.

The next day he appeared before Mr. Underwood, holding out the book, and crying: "This is good; this is what I want." After explanation they examined him in what he had read, and found him able to tell them much of the gospel. He went to their private prayer-meeting, and felt the power of the Holy Spirit; he attended the communion-service; he read other Christian books in Chinese. At last, four weeks before my arrival, at his earnest desire, he had been baptized, but secretly, for fear of the Coreans. Not even his own family as yet knew of his change. But when the next annual ceremonies at the ancestral shrines came off he must be present to lead his family or the secret would be out. He had decided to take the risk, for he could no longer join in these idolatrous rites. I found the missionaries pondering the question of his safety, and when I left the country I was commissioned to inquire of Dr. Nevius in China what disposition could be made of him there for a while, should it seem wise for him to leave his home. But that did not become necessary, and now there are a number of others who have followed his example, though not with so great apparent risk to themselves.

> "What though the spicy breezes
> Blow soft o'er Ceylon's isle,
> Though every prospect pleases,
> And only man is vile."

The one place in the world where these lines are least acceptable is the island of Ceylon. "Is man here only vile? Is he viler than elsewhere?" they ask with natural irritation. Beautiful, indeed, was the "isle" when we landed at Colombo late in October, the fall monsoon having just set in, showers dropping at night, sun shining by day, all

nature testifying to the lavish kindness with which the gifts of God are strewn. But in spite of its missionary hymns Ceylon has been a sad victim of missionary experiments. Certainly enough has been done to make it thrice Christian—in fact, it has twice been regarded as a Christian land, and now they are Christianizing it for the third time. Both times before it was only baptized paganism. May the present work prove more stable! The Singhalese, who comprise over two-thirds of the nearly three million population of this country, a little smaller than Ireland, are the most graceful, pliable, and listless, perhaps, of any civilized people, and luxuriant nature has done everything to foster these natural traits. Christianity has been dealing with them for nearly four hundred years. First it was the Roman Catholic of the Portuguese. For one hundred and fifty years by gold and political favor they spread the sway of the church throughout the land. The turn of the Protestants came when the Dutch expelled the Portuguese, and for another hundred and fifty years established their government-Christianity, requiring baptism as a condition for holding office, and even for farming land. Converts were numerous, pressing in by hundreds of thousands, and Brahmins claimed the right to baptism without renouncing their heathen symbols. The Dutch clergy preached to these facile converts through interpreters, and persecuted all Roman Catholics. But when, a hundred years ago, the Dutch went out and the English came in, their church went out with them, and the people were ready again to be heathen or Anglicans, according to the inducements offered. When they found England offered no inducements, they reverted to one or the other of the older types—to Romanism or Buddhism. In ten years one-half of the Singhalese

professing the Protestant faith had gone back to Buddhism. Such was the end of "government-religion" in Ceylon. I saw in Colombo the Dutch church which had been built in the old style in 1746. But there is no use for it now.

It is on such a soil as this that to-day English and Americans are seeking by purely gospel methods to win the hearts of the people. For seventy years some of them have been at work, and there can be no better test of the wisdom of their methods than the results already reached. A Sunday experience has satisfied me of the permanence of their undertaking.

The Wesleyans of England began their work early in this century. They have a large, self-supporting Wesley College and extensive press. But when I wanted to see their church work they said I must go among the natives.

Early Sunday morning I took the train from Colombo in company with Mr. Mendis, a native Singhalese gentleman connected with the Wesley press, for the station of Lunawa, a few miles out from the city. There we took a bullock-hackery, and, riding to Moritua, one of the centres of Christian work, we drove straight to the house of the Singhalese pastor of the church. It was situated in a large enclosure, in the midst of a beautiful grove of cocoanut palms. Everywhere the luxuriant life of the tropics! Everything was native Singhalese, I myself being the only exception. The Sunday-school, the day-school, and the parsonage were all in one extensive building, and close to it was the large church edifice, where I preached to an exclusively native audience, the pastor acting as interpreter. It was a nine o'clock service, after which we returned to the parsonage and partook of a very good breakfast. I found the pastor an excellent, humble, devoted man. Then

I took bullock-cart again and rode a few miles to another still larger church, and preached for the Singhalese pastor, Mr. De Silva. One of his name had been pastor here for over twenty years, and the whole community had been imbued with the rich flavor of his life, testifying to what one devoted native pastor can accomplish. In the evening I was back in Colombo. It was in some respects the most remarkable Sunday I spent in my whole tour. It was the one day when I found myself entirely away from all missionaries and Europeans, and at the same time right in the heart of the Christian church. For all I saw that day Christianity might have been the original religion of the island. And there was a simple independence which told of strong character brought by Christ into the pliant life of this amiable people.

Sachiapuram, a Christian Village in the Madura District. —Dr. Chester, of Dindigul, is one of the model missionaries. He is preacher and physician at once—prompt, alert, patient, indefatigable. Under his charge we shall see the core of mission life. It is off here before breakfast, off there after breakfast, one-half hour for rest, then off again somewhere else, and so on through the day.

Sunday afternoon we are on our way to hold communion with the church at Sachiapuram. We ride over sandy plains, then walk through regions full of the prickly-pear, a combination of bramble and thistle, with both elements exaggerated. The natives bring to their friend and his friend young cocoanuts, from which we drain the refreshing milk. On the way he tells me the history of the village. The Roman Catholics have had much influence in Madura. The worship of Mary has for them this advan-

tage over Kali, that Kali is a cruel goddess. But the people remain in ignorance and superstition, and are subject to the priests instead of to the Brahmins.

There was an old village where the heathen temple and the Catholic temple held the ground between them. Two brothers were converted to evangelical religion. Their old home was crowded. True Christianity always produces a ferment and growth. Seeking more room and a fresh start, they purchased land a few miles distant from their former home and founded a new village, which was called Sachiapuram, or the village of Christian witness. It was a real-estate boom. But these speculators proposed to have a Christian village; how should they accomplish it? By two conditions in the sale of the property. The first was that the Sabbath must be observed by all the inhabitants, the second that all the houses must be built in line. There are about forty or fifty families in the village, of which not more than fifteen, with eighteen church members, are Protestant, the others being Catholic or Hindu. But none of them work on Sunday, and all the houses are in line. In a land where a man's position is counted, not by the number of his horses but of his lawsuits, they have so won the respect of their heathen neighbors that they come to them to arbitrate their disputes. As the friends of these brothers followed them they at once put up a church, but with the growth of the place it proved too small for their needs. They said to themselves, "We will pull down the old church, and put up a new one which shall be large enough for all the people." It was this new enlarged edifice that was to be dedicated the following week. It had cost, with the door and windows, about one hundred rupees, of which not an anna had been received from the missionary.

We found a company of them awaiting us under the trees where the meeting was to have been held. But for the sake of the visitor they led the way on to the new church, although it was not quite completed. Behold their new edifice! It has mud walls, and is heavily thatched with straw. There are four holes in the walls, one of them being a door, and three windows. We enter the door and inspect the interior. There are three pieces of furniture. One is a dry-goods box which serves as a pulpit, the others are two chairs for the foreigners. The rest is the hard mud floor, where the people spread their mats and pack themselves closely together. We celebrate the sacrament, and not even in Nazareth, where our Lord lived, did I seem so near to him as here in the little mud church, where the dark-skinned Tamil deacons passed the bread and the wine to us and to the little company of inquiring Christians crouching cross-legged on the mud floor. Then I told them something of my mission travels, and of the work in China and Japan. They seemed much interested. When the service was ended they led us through the broad, clean streets of their village, which I knew how to appreciate in contrast with the filthy alleys that I had seen in all other Indian low-caste villages. With a smile of satisfaction they pointed out the dilapidated Roman Catholic shrine at the foot of the street, mentally comparing it, I could see, with their own fine structure. They propose soon building a catechist's house, so that Dr. Chester can put a school in the church, while they have a home to offer the teacher. When we turned to leave, a number of them, according to their custom, followed us on the way until Dr. Chester signified that they need go no farther. The leader of the village, however,

had something on his mind. His name was Saviri-muttu (Xavier-pearl). He spoke with Dr. Chester, then handed him something which Dr. Chester passed on to me with the remark, "It is for you. You must keep it." It was a bright silver rupee. "You may show your appreciation of it in any way you choose, but you must keep it. The leader wants to give that to you in behalf of the village to express their appreciation of what you have told them, and wishes you to use it to help pay the expenses of your mission travels."

I was utterly amazed and greatly touched, as the reader will be if he correctly estimates the value of their gift. Their new church had cost them one hundred rupees. They had given me the one-hundredth part of that cost. Now suppose that I should at some time go into Dr. John Hall's pulpit in New York, and after I had spoken to them on missions, as I was passing out from the door one of the elders should step up to me and say, "Mr. Lawrence, we have been so much interested in what you have told us that to express our appreciation, and to help you continue your mission travels, we have decided to give you the one-hundredth part of the cost of this church." If any one will compute this amount he will learn the real value of the gift of these people. "Tell him," I said to Dr. Chester, "that I will take it, and never part with it. I will use it to remember them by. It shall have the name and date engraven on it, and I will tell the story of this village and this incident to many Christians on the other side of the sea." I cherish it as one of my most precious treasures. It is as grateful to me as the water of the well of Bethlehem, which, when it was brought by his warriors, David found too sacred to drink. I am accustomed to show it to

those to whom I speak on missions, saying that it is worth its weight in gold. It cannot be bought, but the mere sight of it is worth that, and it takes a double-eagle to cover it. Those who have seen it agree with me, and I have already sent to that mission about one hundred dollars which have come in response to this rupee, besides the pulpit hymn-book which Dr. Chester promised to place there for me. One of these double-eagles, joined to another fund waiting for its help, was the means of securing a bell for that church, which now peals out its message every Sunday morning through the straight streets of that Sabbath-keeping Christian village of Sachiapuram.

Great objects, like mountains, rise and spread as they recede. That which close at hand confuses and overwhelms, at a distance assumes its true proportions and relations. The ridges blend into a range, the peaks stands out clear from one another, the contour of the whole is revealed.

So it is with the mission work. On the field the details overmaster one. He can hardly see the forest for the trees that crowd the vision. But as time and space intervene the salient points become plain. The petty things disappear, the great features of the work are emphasized. The outline and trend of the whole stretches out before one in all their importance, and in all their bearing upon heaven and earth. Memory supplies an invisible background of detail which interprets the shape of the prominent masses thrust out in bold relief. Thus the meaning of both great and small grows plain, and the character of the whole is revealed. Such certainly is the effect of the lapse of several years since my return from the mission field in Asia. The minute, often monotonous, details inspected day after

day, and the perplexing questions studied, withdraw, while the structural character of the work emerges, its most significant features are projected, and the grandeur and importance of the whole grow continually more manifest.

These are some of the conspicuous features of the mission work which thus stand out before one who has withdrawn from actual contact:

First. In a sense somewhat different from the common interpretation, it is true that "Except a man be born again, he cannot *see* the kingdom of God." That is a kingdom which cometh not with observation; and he to whom has not been given that spiritual vision which springs from a new life, and who can detect the great in the small, the invisible in the visible, may return from a tour of the world and report of the mission work, "It is naught; it is naught." The unregenerate eye should not be expected to discern or interpret the signs of the kingdom. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, and he cannot know them, for they are spiritually judged." As well expect a blind man to report truly on the rainbow, or a deaf man on Wagner's music, as one without spiritual discernment to tell the progress of God's kingdom in Asia or Africa. Excepting a few institutions like Robert College and the Doshisha, there is little to strike the eye. A few small mission-houses, occupied by well-meaning but fanatical enthusiasts, a few insignificant chapels and school-houses, a few hundred or thousand converts drawn together by very mixed and doubtful motives—that is about the whole that might appear to the eye of the superficial observer. "You see, it is very little that we have done here," said one of the wisest young missionaries I know, as we slipped in our jinrikisha

from chapel to chapel one Sunday afternoon in Tokio. "It does not show for much. A few score of rather poor and ignorant Christians in a dozen little rooms in different parts of this great city does not count much in the way of Christianizing the world." So it is throughout Asia. If some large buildings here and there in the great cities seem to bear a visible testimony to the permanence of the work, they are everywhere fronted and flanked and outshone by far more imposing structures belonging to systems that must fall before Christianity will have triumphed. The *evangelistic* work leaves hardly a trace of its achievements. How shall the untaught eye discern the signs of the harvest in the newly-sown field?

"Except a man be born again, he cannot see the kingdom of God." We need not attribute special ill-will to oriental tourists who decry missions. Incapacity rather than perversity suffices to explain their error. They cannot see the kingdom; how can they tell of it? We are in strange error to expect anything from them—to allow them to be judges. If a man does not truly believe in Christianity and its works at home, how can he be expected to believe in it abroad? Disparaging the church at home, why should they not disparage it abroad? Their home is in Christendom. They see all around them the splendors of Christian art and the achievements of Christian life. They have themselves been nourished by the abundant, wide-spread fruits of Christianity. Yet if they deny, or practically ignore, these visible and material signs, how can we expect them to detect the working of the gospel in heathendom, where it is still a latent power working in the germ, scattered seed dropped in the mire?

Of such incompetent witnesses there are many classes.

Some are totally blind; others are color-blind. With some people everything is a failure. They are pessimists. Life itself is not worth living. Others worship God as a tribal God, and hold Christianity as the religion of their native land, believing that each should hold and have his own. Some have an antipathy to evangelical religion. If they think us narrow and unreasonable here, why should we look for a different judgment from them, when they see evangelical Christianity being established in Japan or India?

It is a fact that not even all missionaries can see the kingdom of God. It requires faith to see it—the ever-renewed vision of a regenerate life. If a missionary grows worldly he grows blind, and labors blindly, perfunctorily, hopelessly. Perhaps he grows despondent, judges by worldly standards, and, if very conscientious, even resigns his commission. He has lost spiritual insight into God's work—the fogs and filth of heathenism blot out the growing beauty of God's kingdom. "Except a man be born again, he cannot see the kingdom of God." A man's faith in Christ will be the measure of his faith in missions.

Second. "The kingdom of God is like unto a grain of mustard-seed." The difficulty of discerning the signs of the kingdom lies in the object as well as in the subject of vision. Turn from triumphaut Christianity in America to nascent Christianity in Asia; it is hard enough to imagine that the almost invisible germ has in it the promise and potency of Christendom. Involuntarily we are schooled to judge here by results, dimensions, numbers, quantity. There we must judge by quality, vitality, to which it is very hard to apply any tests. When we see a great man swaying crowds by his eloquence, how hard to think of him as a

tiny babe in his mother's arms! The baby seems to give little promise of the statesman. Thus even the regenerate eye is often baffled when it undertakes to study the kingdom of God in its origins, and finds that beginning so insignificant, so mysterious. We have no standard gauge by which to test pure quality. Faith in God alone can disclose it. Only he who can see God can see his kingdom in the germ. To assert that the giant oak must lose its empire and is about to fall, that the microscopic germ holds the world in its grasp and is spreading to an eternal, universal sway — such an apparently preposterous claim can be made in the face of lordly heathenisms only by one who has taken a very deep hold on the truth that the kingdom of God is like unto a grain of mustard-seed, and can detect in the germ the secret, the pledge, the very plan of the coming dominion.

Third. "We have this treasure in earthen vessels." Close and long association with missionaries is not needed to disclose to the traveller that, after all, they are but men having, like the rest of us, a legacy and a habit of sinful passions which only the grace of God can overcome. The best of them are imperfect, often mistaken, often at fault. We are not able to transmute the defective material which the church delivers to us as candidates for this work into perfect men simply because they are labelled missionaries and are laboring in Asia instead of in America. Nay, more: there is much in their life and surroundings which begets and fosters peculiar faults. Few things are more perilous to character than for a man to be shut up to constant intercourse with an inferior and obsequious race. Let him, in addition, be their teacher, director, guardian, and paymaster—only the wisest and saint-

liest could endure this test without becoming puffed up and arbitrary.

Besides this, he is engaged in fighting heathenism, which breeds a deadly malaria, affecting even those who are bent on destroying it. And all the time his life is being poured out on soil which long seems barren. He is tempted to doubt and despair, tempted to labor for self when other labor seems in vain. But we, like the apostle, have this treasure in earthen vessels, that the exceeding greatness of power may be of God and not from ourselves. There is greatness of power of the gospel in all these lands. The human instruments are weak, but the Lord uses them for mighty things. The earthen vessels contain a treasure which transfigures the vessel itself and redeems the world.

Yes, transfigures the very vessel. For there are no nobler, saintlier men and women than some whom I have learned to know and love on the mission field. The work itself brings compensation and blessings in the way of character and grace which there is no space to mention. The time of abusing missionaries is, we may hope, passing away. They are simply men and sinners saved by grace, like ourselves. But the most careful estimate, after meeting five hundred of them on the field, permits me to say that in ability, in character, in piety, they stand on a high average with their brethren at home. And the consecrated list of the heroes of faith and the saints of love whose light shines most conspicuous in their march across the lands and the ages is more thronged with the names of missionaries than with those of any other class. Among them the living have their full proportion.

Fourth. The central argument for missions does not lie

in any results that can be shown on the mission field. There are enough miracles of missions to satisfy those who long for a sign. These results are a test of the wisdom of certain methods and agents. But they should never be used as if they were the main proof of the universality of Christianity, against which, in that case, the temporary absence of results must be admitted to tell. The real argument for missions lies in the nature and promises of God, in the claims and commands of Christ, in the universal need of man for the universal gifts which the Spirit has bestowed upon the church.

Fifth. Moreover, I have felt, as never before, the reality of mission work. The reports at home too often rob it of either its lights or its shadows; its opponents painting only the dark side, its friends dwelling mainly on the bright features. Either of these gives a very unreal effect, and cannot excite great sustained interest. But now before my mind the whole mission undertaking assumes the same thrilling life, the same intense reality which we find in the Acts of the Apostles when they depict with such transparent truth and masterly skill the training, the conflicts, the successes of those great heroes, especially the travels and labors of St. Paul. The whole truth in all its substance and outlines is what we need everywhere to present, that we may bring mission work home to the hearts of Christians, and enlist them in a cause which is so grand and true and sure that it appeals to them by its difficulties, discouragements, mistakes, and reverses, quite as truly as by its hopes, achievements, and certainty of success.

Sixth. I have been most forcibly impressed by the aggressive and menacing presence in Asia of our own secular

civilization, with all its revolutionary and destructive agencies. If anything could intensify the urgency with which the open opportunity appeals to us, it is the crisis created by this inevitable spread of our own culture and civilization through Asia, which, unless dominated there as here, by religion, will manifest itself in the Orient as a godless and soul-destroying power.

Seventh. In connection with this I have also been impressed with the spontaneous, involuntary expansiveness of Christianity itself, quite apart from the direct efforts of its adherents. This results in a certain sporadic Christianity which often springs up in quarters unreached by missionary effort, as if by a kind of spontaneous generation. It can usually be traced to some printed page fluttering by chance into heathen hands. It springs also from the direct agency of the Holy Spirit, bringing a strange preparation and expectation of the gospel into the hearts of the heathen. It occurs most frequently in India, and seems to augur wide-spreading change.

Eighth. The intimate connection of the direct mission work with all the great historic forces through which God moves in the life of men and societies has become plain as never before. God rules the world in the interests of his kingdom and of his church. There is a solidarity in creation and history which brings the main forces of life into alliance with the missionary. Seemingly alone in his work, he has all things working with and for him and his cause. This truth once discerned, it is an amazement and a joy to trace God's presence on the field when he seems most invisible. He remains the great missionary, and uses the wrath and praise of men alike for his divine purposes. This missionary drift of the ages grows more and more

plain as one journeys on round the world or back through the centuries.

On the whole, I know nothing fitter to compare with these ancient, vast, mighty, and elaborate civilizations than the huge glaciers which fill great valleys in the Alps or Himalayas. The icy bonds of ages hold them fast. They glitter and shine at a distance, but yawn in fathomless gulfs, with sharp, jagged edges. The whole life of a people is congealed in these glaciers. How now shall they be broken up and set free in life-giving streams, to water the arid plains beneath? Send a few hundred men with axes to attack them. These are the missionaries. By painful labor let them cut off block after block from the great mass. They can carry each fragment, detached from the whole, down to the warm valley, and it will melt in their hands. But what change does that make in the glaciers? How many ages would it take these men, working night and day, to cut away the entire mass? Nay, it grows under their very hands. The numbers of heathen are actually multiplying far faster by birth than we are diminishing them by conversion; so the glaciers encroach on the plain.

There is but one way in which they can be overcome. It is by a change of climate, such as has melted down the icy mountains that once rested over our own land. If we could bring the tropic airs to breathe along the frozen surface and shoot through this solid mass we could soon force it to yield. And that is just what is coming to pass. The breath of God is blowing over it, the sun smites ever hotter, the tropics are nearing. Our secular civilization is at work honey-combing the compact mass. The light and heat of western life are slowly melting the glaciers. Streams begin to flow from their base. Villages establish themselves

along these water-ways. The millwheels of new activities begin to turn. But this purely secular work is a perilous work. The sun beats hotter, the ice melts faster, the glaciers are honey-combed and undermined. Hill-sides are laid bare. Torrents rush into the valleys. The national forces bound up for centuries are let loose. They flood the plain and sweep everything before them. That which has been stored up in the hills so long may sweep down in wild riot, like the torrent of the Conemaugh at Johnstown when the old barriers once gave way. Death and destruction are at work. There is no life in the flood. The old is broken up, the new swept away. There is no power to check, guide, and save the waters of the plains. The destroying axe, too, pushes up the hills and lays the forests low. The slopes are drained of their waters, the plains are a morass or a desert. Desolation reigns. This is not the kingdom of God, although the glaciers are gone. And this is the sure result of the mere secular forces of life and heathendom, set free in the change of climate everywhere impending throughout Asia. With the break-up of all the old forms of life the streams will flow forth to destroy at once heathenism and society, idolatry and faith, superstition and reverence and morals.

The change of climate must come, but it is not enough; it would be the supreme disaster unless there were yet one other force at work. The gospel in the hands of the church is the power to turn this disaster into a glorious gain. As the waters from the African mountains are guided through the whole irrigated valley of the Nile in such a way that they ever bring harvests and blessings to the land—blessings which are being multiplied through the wise engineering of the English in Egypt—so may the dissolving waters

of heathenism be controlled. The missionaries are the engineers. They scatter seed all over the plain. They dig reservoirs, water-ways, gates, and dikes for the flood. They gently guide the streams so that they quicken the waiting seed instead of sweeping it away. A few men may manage the flow. The melting glaciers run through the trenches, trickle through the soil, spring up with the seed, whiten into the harvest, are transformed into the kingdom of God. While we wait at home these glaciers melt and flow. The sun grows hotter and hotter upon them. If we would anticipate the flood and avert the ruin and redeem the opportunity we must hasten to our work, scatter the seed, man the dikes, dig the trenches, lift the gates, and in all things be colaborers with him who has prepared the flood to sweep gently, like the river of God, all over the earth, making the desert to blossom like the rose.

CHAPTER XI

THE CHURCH AND MISSIONS

We have studied the field, the work, the workers abroad. Now what of the church at home? Such being its opportunity, what is its fidelity? How does it respond to the appeal, how spread the appeal? How does it enlist and express the sympathy and co-operation of Christians? How does it organize its activities? What part do, and might, pastors at home take in the work, and how may they so present the cause as to arouse the church to more thorough devotion to it? How does the church manage the work abroad, and what part, if any, should we have in the administration of the work? How may we who do not go abroad best prepare ourselves to aid at home in the glorious enterprise of planting the church in all lands?

Dismissing government missions from our notice, there are four methods by which home endeavor reaches out to the foreign field:

1. Individual; 2. Congregational; 3. Associational; 4. Ecclesiastical.

1. Scattered about through the world, I have met here and there individual missionaries, independent of any organization whatever. Some were living on their own property, some were supporting themselves by teaching or other work, devoting the remnant of time to missionary labor; still others were supported, wholly or in part, by the special

contribution of friends. At Penang one of them came on board to meet me, thinking that I was George Müller, of Bristol, who was in the habit of supporting several such missionaries, and was now, like myself, on a journey round the world. I went with him to his home. What they did not receive from Müller, they eked out by teaching. The spectacle of their faith and devotion was touching. Often a group of friends at home organizes itself into a committee which, without making any pledges, sends what money it can from time to time. Mr. Simpson, of New York, does much of this. The society is, therefore, in process of evolution.

The wisdom of such methods is not so apparent as is the faith of those who engage in them. It seemed to me that India was literally strewn with the wrecks of mission work begun by such independent missionaries, but for one reason and another abandoned. Much the same is proving true of Africa. Under such a system, or, rather, lack of system, there is no proper testing of men who go out, no certainty of support, no continuity or division of labor, no co-operation of great bodies. The work is fitful and ephemeral. There is waste of strength in partial self-support, in making fresh experiment in matters already settled, in undue exposure, in correspondence with friends. What we want in Asia and Africa is not so much individual attack as the formation of an army and attack by battalions. There is a great call for men of means who shall support themselves, becoming honorary missionaries, as they are termed in England. The time is surely at hand when many a young man of means will see that he can best spend his property and himself in building up the church of Christ in China or India. But by all means let him put

himself under the direction of a Mission Board, and increase his own efficiency by all the power of corporate, co-operative action.

2. Of what may be termed congregational organization Germany affords the main example. In the midst of general indifference, some pastor feels his soul aroused to obedience to Christ's last command. He inspires his own church with the mission spirit, gathers their offerings, trains and sends forth some of his own young men and women, until the whole congregation is enlisted and manifests itself as a mission church. Pastors Harms, of Hermannsburgh, and Gossner and Knaack, of Berlin, have done wonderful things in this way. As a rule, however, the work stops, or is developed or merged into a society. It is much to be wished that something of the same faith, ardor, and personal interest that have pervaded these congregations might possess each one of our churches. Where only local interest can be aroused, it may well manifest itself through a local congregation.

3. Individuals form groups, groups enlarge into committees and congregations, both become societies, often shaped at first by the dominating influence of one man, but passing more and more beyond the grasp of any individual. The Salvation Army, with General Booth at its head in England and Major Tucker in India, the China Inland Mission, organized and carried on by the marvellous power and skill of Hudson Taylor, and Bishop Taylor's African Mission illustrate various and most interesting phases of this passage from the individual to the society form.

It is very clear that two kinds of general mission enterprise must be organized into societies. First, all union work of various denominations. The ecclesiastical aspect

must be dropped, the associational form assumed. Our Young Men's Christian Associations and Young Women's Christian Associations illustrate this rule for home work; our Bible and Tract Societies for work abroad. That was the original form of the London Missionary Society and the American Board. It is the present form of the China Inland Mission, the Basel Mission Society, and many others, especially in Germany. Yet many of these societies have been changed or divided by doctrinal or ecclesiastical dissensions, or by the gradual evolution of other forms of the work. There have been numerous secessions from the German societies, while the London Missionary Society and American Board have been left in the hands of the Congregationalists.

Again, mission work is apt to be done through societies, when a certain portion of any church, representing any particular tendency in it, join together for work. The leading example of this is in the Church of England, where the High Church Ritualistic party operates through the Society for the Propagation of the Gospel, the Evangelical party through the Church Missionary Society. The society in many such cases becomes practically a substitute for the religious order of the Middle Ages, binding together by closest ties those who form a church within a church, and pursue special aims by their own peculiar methods.

One other reason for the existence of societies is to be found in the loose ecclesiastical constitution of certain churches. Since Congregationalists and Independents, whether Baptists or others, have no central or even local authoritative bodies besides the local church, they are inclined to the principle of free association. The only ques-

tion with them is how such societies shall be organized, and how the churches shall be properly represented in them.

4. The organization of the church as a mission church seems to be the ideal method wherever possible. This is the ecclesiastical form. It has become the general, if not the invariable, method of both Presbyterian and Methodist churches, whether in Scotland, Ireland, England, Canada, or our own country, in both northern and southern divisions. The American Episcopal Church is organized in the same way. Now that German particularism is being swallowed up in larger imperialism, it is to be hoped that the German church may swallow up many of the petty little societies, and rise in a grand evangelizing movement to do the same for the East that was once done for her by the Irish and the Roman Church.

As the church is the aim of missions, so it should be the source and the agent of missions. That must be the ideal towards which we aspire. The Moravian Church, which by putting its life into missions has found its life there, and now literally lives by its missions, comes the nearest to this ideal. When we shall see the great churches of America and England aglow with the same eager desire to propagate the faith and the life throughout the world, the coming of the kingdom cannot be long delayed.

In the case of denominations which are loosely organized, however, like the Congregational, this distinct church form seems hardly possible or desirable. As there is no ecclesiastical centre or authority outside of the local church, the society seems the only form open. The question, then, for every such denomination is, How can the churches which combine in the associational rather than in the eccle-

siastical form be so represented in the society that, on the one hand, it shall most grandly express and develop the missionary purpose and power in the churches, and, on the other hand, prove itself, as a society, the wisest and most efficient agency for building up the church abroad? Shall the society be an exclusive, self-perpetuating corporation, only indirectly responsible or amenable to the churches? Shall there be, as in the case of the Church Missionary Society and London Missionary Society, a merely financial basis of membership for all in the denomination? Shall the members be elected by free mission auxiliaries, connected with the local churches, by the local churches themselves, or by the local and state associations of the churches? These are questions which I only suggest. The wisdom of our churches must answer them. Only let us remember these things. The mission work at home, as well as abroad, must grow; it must grow by evolution as well as by accretion; it must grow towards larger unity instead of towards division. Well has Dr. Cust said: "A society which is to continue and flourish must be rooted in a church, or a denomination, or a branch of a church, and must not depend on the life and energy of an individual, a family, or a private body of friends."

Coming now to other features of the home organization, we have the mission secretary.

Let any one visit the mission fields from point to point; let him see, as he studies the work, how from every part of it, as it were, electric wires run to a far-off centre, in Edinburgh, or London, or New York, or Boston; let him trace the controlling influence of one leading mind through all the plans of work, and see how that mind is directing battles, creating and moulding churches, and through a

hundred different agencies founding an eternal kingdom; when he has seen all this, and more, he will come home with a new regard for the exalted and responsible position of mission secretary, and for many of the grand men who have occupied that position.

There are some who object to high salaries for such positions, who think there should be good men who will volunteer to serve for little or nothing, and would have the secretaries put on a missionary basis. But the most important thing is to secure the services of a true Christian statesman of creative spirituality, dominating influence, and organizing and executive talent of the highest order. The society should be able to command such services. No price is too high for them: the lowest price is dear for what falls short. Nor should any board be exposed to the uncertainties of volunteer service. Happy the society which, like the Church Missionary Society, can command the services of such a man as Secretary Wigram!

Back of the secretaries stand the committee, representing the society and carrying the main decisive authority in their hands. They are in ordinary matters the society. They stand as representatives of the church at home, as legislators, judges, financiers for the new kingdom abroad. They are called on to decide the most momentous and delicate questions. How important that they should be greatly spiritual and spiritually great; that they should be representative and creative men, able to mould sentiment at home and nations abroad! How important that they should have the prayers of the church, that they should have large aims and varied experience and clear judgment for the new, unsolved problems that continually arise! It is related in the life of Rev. Henry Venn, one of the great-

est mission secretaries of England, that the aggregate time spent in India by seventeen out of twenty-four regular members of the committee was 363 years, or over twenty-one years apiece. How well would such experience tell on the mission work! Many of them had been rulers in civil matters. They would know how to rule in spiritual things.

But great as are the inevitable responsibilities of the secretaries and committee, they should not be unwisely enlarged. A very important question in the science of missions is the amount of freedom in self-control and development which should be left to each mission. There is opportunity here only to suggest that in many respects the mission is far more competent to decide its own methods than a committee in Edinburgh or Boston, most of whom have never been on the ground. There should be as careful adjustment of powers between the mission and the board as between the local and the central governments in our own country.

Of one great need I became more and more convinced the farther I went. That was the need of having frequent official visits from some one of the secretaries or the committee, though not as a legislative body to reverse methods and ordain measures without further consultation. Such a visit should be one, not of control, but of investigation and counsel. The deputation should inspect, discuss, advise; learning how to place themselves thoroughly at the missionary's stand-point, and to represent his views. Then they may report at home, and all will be the better for it. The Congregational Japanese and Chinese stations have never been visited by a secretary or any formal deputation. The Methodists send a bishop to their fields twice in a quadrennium. Mr. Wigram, when I met him, was visiting

the stations of his society all round the world. All save the very youngest of the secretaries of the Presbyterian Board, north, have visited the fields of which they have charge: Turkey has been several times partially visited by Congregational representatives; India not at all of late years. For the sake of the work there, and the church here, and of the secretaries themselves, who are to direct so important interests, such visits should be frequent and regular.

The Claims of Our Second Missionary Century on Educated Young Men.—By this I do not mean the claims which any and every century makes on every follower of Christ. They are the essential, abiding claims. But there is a certain opportunism in God's work as well as in man's. There are special claims which belong to every period. We are men of our time and are to do the work of our time. We have the advantages and the disadvantages of our position, its responsibilities and its privileges. The missionary work at this particular time has its peculiar appeal to special classes.

On the second day of October, 1892, the first century of modern reformed missions came to its close, for that was the date, one hundred years ago, of the organization of the English Baptist Missionary Society, as the result of Carey's labors, begun six years before. It is upon this fact that the special claims of which I speak depend, for the achievements of the past century become our equipment and our commandment for the century to come. The past century simply ministers to us. What it has done prepares and points our way. It is important, then, to examine more closely what this first century has accomplished.

1. It has awakened and organized the missionary sentiment of the church. Then no reformed church was at work or awake in missions. Now every church is organized and at work. No less than 561 societies are named that are directly or indirectly engaged in foreign missionary work. They include both sexes, all the leading denominations, and the principal countries of Christendom. The societies are formed, the churches enlisted, the boards organized. Little remains to be done in this line save to perfect and extend what we already have. Indifference and contempt are exchanged for interest and co-operation.

2. It has made ways, broken down gates and doors, until now the whole world is practically an open field. Thibet is not yet formally opened, but the gospel reaches Thibetians. There are no more hermit nations. The whole earth is accessible.

3. It has enlisted civilization as an auxiliary. Arts and sciences, literature and politics, inventions and discoveries —all have been made contributory to the propagation of the gospel. The printing-press and the camera; the locomotive and the steamship; the electric wires and lights; geographical exploration and archæological researches; the spade that disentombs the buried past and the wit that deciphers dead tongues; commercial enterprise; colonial expansion and imperial aggrandizement—all that makes up our modern civilization in its statical and dynamical forms is in alliance with the missionary. The past century has harnessed all into the service of the kingdom. To enlarge the phrase of Livingstone, the end of the civilizing enterprise is in the missionary enterprise. The missionary no longer goes out alone. All the progressive, creative forces

of the world are in conspiracy with him. There is an evangelical alliance that comprehends creation.

4. It has created a vast missionary plant. Every kind of material has been accumulated in enormous quantity as supplies for the coming campaigns. Wild languages have been tamed; the Bible has been translated into three hundred languages, and Christian vernacular literatures have been created for the leading peoples of the world. Missionary property has been secured; real estate bought; buildings erected; a foothold established at the most important strategic points. A grand spiritual plant is to be found in the accumulated memories and experiences of the last century. Its achievements and its heroes are ours for inspiration and instruction. Many of these heroes yet remain to direct and kindle the recruits of the years to come. All this is a magnificent capital with which the mission business of the new century makes its start.

Above all, the past century has gained a capital of accumulated experiences. It has been an experimental period. Attempts have been made, mistakes discovered, inductions drawn, and remedies applied or sought. A mass of experience has been collected and organized, which is the best part of our plant. The art and the science of missions have been established. The main principles of management are settled; the one work is differentiated into its many branches; the definite aim of missions grows ever clearer to the view. There is no need of haphazard work. The missionary life is no longer a venture, a voyage of discovery, a groping for ways and means. It has become a business, a vocation, a profession.

5. The past century has undermined paganism. Modern science is a menstruum into which all heathen mythol-

ogies and cosmogonies are being flung and dissolved. They are impossible systems for any educated mind. Modern thought and custom combined destroy the very foundations of caste, polygamy, priestcraft, fetichism, and superstition. Whatever may replace it, the old has gone. The whole structure of heathenism as a system of thought, life, and worship is tottering and tumbling to its fall. All through the pagan world there is chaos in the minds of thinking men. The day for creation has come.

6. The past century, by means of its great successes, has aroused for the evangelical mission imitators, parasites, and antagonists. The imitators have come from the ranks of the Unitarians, Universalists, and German Liberals. Those who once scoffed have now come to emulate us. They would now show us how that is to be done which at first they thought was not to be done at all. They go over to confer with their Buddhist co-religionists. They let loose upon them and the native Christians the mysteries and perplexities of German criticism and speculation. There are also the Theosophists, who use mission methods against missions. Of these imitators some will prove helpers to us, and will be brought all the more to evangelical Christianity through contact with heathenism. But helpers or hinderers, they are a part of the bequest of the past century.

The parasites are the liquor vessels that follow in the wake of the missionaries quite as often as they precede them. They are the vices of civilization in general, the tares sown in the field that has been prepared for the good seed, the thistles that spring up where the forests of heathenism have been cleared to make room for the gospel. It is inevitable but that these parasites should come, but woe

unto those by whom they come. Wherever the church opens the way the world will follow, and seek to turn the gains of the church to its own benefit. This is a part of the bequest from the first century, and must always be taken into account.

The antagonists are the aroused and alarmed systems of paganism. The movements which Mohammedanism, Hinduism, and Buddhism at first treated with indifference and tolerant contempt they have now come to dread with a bitter fear. A strong reaction has set in against Christian evangelism and education. A revived and revised paganism has adopted many Christian methods for the bitter fight against Christianity. Half-way houses of belief have been provided for those who are ashamed of the old but afraid of the new. These heathen systems, intensified or modernized, are fighting for their life with every weapon of compromise, stratagem, and fiercest persecution. It is all the strongest kind of tribute to the power of the gospel, a despairing prophecy of its coming triumph. This antagonism, defiant and subtle, because so desperate, forms a marked feature of the present situation. It too is an achievement and bequest of the first century.

7. Finally, the past century has created in heathendom a native Christianity. Regenerate souls, infant churches, a trained native ministry, Christian education, multiplying institutions of every kind—these are the first fruits of the coming harvest. Foreigners have actually founded an indigenous, vernacular Christianity in every great country of the world. The beginning of the end has come. This completes the equipment with which the second missionary century begins its work. An organized Church as the agent; an open world as the field of missions; civilization

as an ally; vast and varied accumulations as a capital; an undermined and honeycombed paganism; imitators, parasites and antagonists; and an inaugurated Christianity —these are the sevenfold gifts with which we commence our work.

Now since every gift is a trust, and all added equipment is so much added responsibility, these legacies from the past only constitute new claims, above all that before existed, on all who can make use of them—that is, on educated young men. Men at the beginning of the last century had the responsibility of commencement; we have the responsibility of continuance. If they had not begun, the world must have waited. If we do not continue, much more than delay occurs. Our slackness wastes their endeavors. Our unfaithfulness squanders their bequests. Yes, more than that. Not only is their work lost, speaking humanly, if we do not accept it with all its multiplying claims, but the imitators, the parasites, the antagonists they have aroused by their successes will capture their plant and win their spoils. We must accept the responsibility of our answered prayers. We must accept the responsibility of our undertakings and of our achievements. The twentieth century should be decisive and final in the mission work of winning the world for Christ. We are responsible for that decision.

Let us look still more closely at the peculiarities of the appeal made to us. In very many respects it is quite different from that made a century ago. Then the vast pagan world was almost unknown to the church. A great mystery of darkness and horror hung over it. Its awful sins and impending doom weighed upon the awakening heart of Christianity. There was a vagueness, a terror,

and, at the same time, a heroism of venture and enthusiasm and love that left their mark on the whole of the work. There seemed to be an extra-sanctity about the foreign missionary work which attracted some and irritated others. Professor Phelps, of Andover, expressed himself strongly against this abnormal estimate which resulted in the disparagement of the home mission work. The depravity of the heathen and the hardships of the work formed two of the strongest appeals for interest in it. There was much indefinite sentiment with little experience to fall back upon.

Now we know much more about the heathen world. Do we feel less? Sometimes it seems so. But I think it is only that our feeling is of a more diffused, varied, reflective kind. The work has grown plain and definite. We have become familiar with it. We have listened to missionaries of every land. Perhaps we have even studied with those whom they have plucked like brands from the burning. We realize more the power and evil of heathenism as we know it better, but we also realize more our kinship with the heathen. We think more of the common humanity now, where at first we thought more of their peculiar paganism. And the appeal, which at first was made to a vague but powerful sentiment, is now addressed to reason and conscience and all of our manhood. Where we once dwelt on the hardships of the missionary as a reason for sympathy and help, we now dwell on his opportunities. We claim no hypersanctity for him, only the special qualifications for a special work. More and more this work, which has been differentiated into so many branches, calls for specialists who shall yet be adaptable for all branches. The hardships and the heroism seem

less; the understanding and the equipment are much greater. All the work done at first was necessarily substructural, largely out of sight. Now the skill is needed for perfecting the results of others.

Moreover, the relations between the work at home and the work abroad are in a way to be much more correctly adjusted. During the past century steam and electricity have made the earth shrink to one-tenth its former size. And Christ has made the heart of man expand to take in the universe. The interdependence, the reciprocity, the solidarity of man has grown plain. Man is at home in the universe; much more the Christian. The church is a thing of humanity. No country is foreign to it. It is everywhere at home. Therefore, in the strict sense of the word, there are no foreign missions. Every mission is a home mission. It is the church in America, in Europe, in Asia, in Africa. And we are to decide between the claims of the respective fields with the understanding of this truth. As between Maine and Oregon, or between New York and Chicago, so between America and China, between Bombay and Yokohama. There is no supersanctity about either choice. The only question is as to God's purpose for each one, in view of all the circumstances.

There is another sense in which the call to go to a foreign land will come to us as a call to a home mission work. At a time when the patriotic claims of our country, its peculiar and pressing claims, are forcing themselves on every heart, it is important to remember this. The understanding of it brings us deep down into the very heart of the mission work. The aim of all mission work is to establish the home church. This very precisely marks the limit of

all missionary work. It is to found in every land an indigenous church.

It is just this special aim of all missionary work which brings into prominence the peculiar appeal made by the work in Asia and Africa to those to whom it is at all possible. It is the fact that their work in these lands is the initiative work, and nothing more than this. I do not mean that missionaries are only to evangelize. The cry, "The evangelization of the world within this nineteenth century!" seems to me a delusive cry. It puts us upon a false scent, leads us upon a false track. It emphasizes a part of the work which needs to be conceived as a whole. It sets an arbitrary time-limit for which we have no authority. The times and seasons the Father hath ordained. Instant obedience, entire consecration to the whole work of God and his kingdom are what is required. That part of the work in christianizing the world which belongs to us must be done in its entirety and variety. Our initiative means laying the foundations of the kingdom in all its greatness that the will of God may be done on earth as in heaven. The church is not simply a herald; it is a seed, a leaven, a parent. It is to reproduce itself all over the earth. Missions are the reproductive faculty of the church.

Now the great claim of this new century on our educated young men is found in the need of them as founders, pioneers, architects, and engineers of the kingdom of God—superintendents and bishops, if you choose so to call them. They are to take much the same position in all foreign lands that is taken in India by English officials. That vast country is occupied by about 70,000 English troops. Not much more than 100,000 English make up the whole force, civil and military, that rules this empire. How is it done? Sim-

ply by using the natives for the government of their own country. How is a small missionary force to organize all heathen lands for the kingdom of God? Simply by inducting the natives into the work. Only, as the English mean to stay in India, and the missionary should not stay, there is a difference. The missionary should build and train so well that he will soon render his presence needless, so that he may commit his temporary and provisional work to the permanent charge of the native ministry, where it properly belongs. It is quality, therefore, that counts, much more than quantity.

That is the reason why we appeal to our very best men to undertake the work of organizing Africa and Asia for Christ. They have a pivotal importance which can be nowhere surpassed. Their position corresponds, not to that of a missionary in Dakota, but to that of the superintendent of missions in any one of our states. All such superintendents must be picked men. In fact, the history of missions consists mainly of the biography of a few great evangelizers, organizers, educators, like Carey, Duff, the Scudders, Nevius, Hamlin, and others, who have had the power to enlist native converts in work for the salvation of their own land.

The church as a whole has not yet got hold of the essential aim of its missions. Very few pastors have fully grasped it. Even missionaries do not always get its precise significance. Some of our great secretaries, like those of the Presbyterian and American Board, have done so. Some of the leading missionaries, like Dr. Nevius and the Japanese missionaries as a class, have done so. Only generals can be expected to comprehend the meaning of the entire campaign. But the more we emphasize the impor-

tance of home missions and the force of patriotism, and remember that it is more blessed to give than to receive, the stronger will be the claim on us to give to the peoples of every land the chance to have home missions of their own, to have a Christian country which they can love and serve; in fact, to make it possible at once to have such a sentiment as patriotism, and to exercise it for the salvation of each land.

Wherever Christianity is taught missions should in some way be taught. They furnish at once an argument for and an interpretation of Christianity which is both clear and strong. Their force as an apologetic has never been properly estimated. Yet they need not always be taught as a separate branch. They might be studied in our schools and colleges, either in their interworking with universal history or among the evidences of Christianity. They could be introduced into the reading-books. They should be taught in Sunday-schools, not as single quarterly lessons once or twice a year, but as a part of the very warp and woof of the whole Bible, and especially as the illustration and the continuance of the Acts of the Apostles.

But we may well ask what place this study should have in a theological course.

It certainly ought to have some place. It has taken a long time to come to that point. As usual, the Germans are ahead of us here, as in most points touching the theory and development of studies.

The Academy of Sciences in Berlin could not be opened until the Electress, Sophia Charlotte, had had Leibnitz insert missions among its objects. In 1844 Professor Julius Wiggers lectured in the University of Rostock two hours a week for one semester on the history of missions, to an audience

composed of three persons. In 1846 a fund of a thousand florins was given to the Berlin Missionary Society to help found a mission lectureship. Neander favored the plan, and proposed Docent Jacobi; but it fell through, and at last accounts the money was still unused. In Holland lectures on missions are among the required subjects in a theological examination. Professor Plath, a well-known mission writer and superintendent, occupies a special chair of missions in the Berlin University. At the Liverpool Missionary Conference, in 1860, a Duff Mission Lectureship was founded, on which at least two courses of lectures have been given and published—one on "Mediæval Missions," by Rev. Thomas S. Smith; the other, "The Dawn of the Modern Mission," by Rev. William Fleming Stevenson, D.D. In 1874 a lectureship on "Mission Work" was established in Union Seminary, and forms a part of the regular course. In 1867 the Hyde Lectureship was founded in Andover Seminary. In 1884 a lectureship on missions for ten lectures annually was established at Hartford Seminary. The University of the City of New York has lately added a chair of Comparative Religion, viewed specially in relation to Christian missions. This was endowed by a single gift. The theological seminary at New Brunswick has a Graves Mission Lectureship, filled for the first time by Dr. Pierson. It is becoming a common thing to introduce such a course in other theological seminaries. In Beloit College the Porter Mission Lectureship provides for instruction once in two or three years.

This is the middle choice between making a professorship of this and related subjects and delegating it entirely to professors, already overburdened in their own departments. However it may be arranged, no student should be allowed

to graduate from a theological seminary in this our mission century without having this great subject opened out before him in its broad outlines, most developed forms, and in its connection with other branches of church work. The personal appeal may be left to other agents, but the science of missions should be presented.

And what place does the science of missions occupy among the theological sciences? The form of its presentation will depend much on the department to which it is assigned. So far as missions have had any place at all in theology, it has usually been as a part of church history. The question has been, "How has the church expanded?" instead of, "How shall the church be extended?" It would be quite as appropriate to exhaust dogmatics in the history of doctrine. And when missions are given a merely historic, narrative form, the practical problems and the personal duty are apt to be neglected.

Schleiermacher, the great organizer of theology, was quick to see that the true place of missions was in practical theology. He did not thoroughly establish it, however, and neither has Hagenbach taken missions into his *Encyclopædia*, nor Nitzsch into his *Practical Theology*. When Ehrenfeuchter, however, first clearly defined practical theology as the theory of the self-realization of the church, he was able, with detail and great wisdom, to treat missions as the propagating action of the church, making her own self-extension. In Zockler's *Handbook of Theological Sciences*, which should be consulted, two new branches are introduced into practical theology: Diaconics, or the theory of church home beneficence, and Evangelistics, or the theory of missions. It seems as if this might be the final disposition of the science, although Warneck, in his *Evangelische*

Missionslehre, as one volume of the "Library of Practical Theology," is inclined to divide the science between church history and practical theology. But as in every science, the history should precede as introduction. This would involve the history of the establishment and extension of Christianity on the one hand, and of other religions on the other. Next to the historical would come the speculative treatment. This would involve the development of the science of missions in its connection with apologetics and the philosophy of religion on the one side, and with dogmatics and ethics on the other. Every one engaged in the extension of the church at home or abroad is required constantly to deal with these very questions. It would be a great gain to carefully study them beforehand, in their relation to one another.

Last of all would come the practical treatment. Out of all the existing mass of material something like a theory of mission-practice might be constructed which would properly prepare every student at least to comprehend, and, when needed, to undertake, the work. Like every practical science, missions are still in the experimental stage. But on most points there is enough of accumulated experience to furnish important aid. A true and complete science of missions would view every theological science from the mission stand-point. It would deal with geography, particularly emphasizing the divine significance of the configuration and relations of different parts of the earth's surface; with philology in its relation to the word of God; with ethnology, showing the connection between race characteristics and the work of the gospel; and with general history, as the expression of a divine redemptive purpose.

The science of missions would trace the expansive processes of the kingdom of God, by which, as through the working of elemental and unconscious forces, it more and more takes possession of the earth, and, at the same time, the co-operation with such divinely planned national, social, and historical movements of the efforts of the human will directly applied to the work of converting souls and propagating the church.

Such a science as this cannot be complete until the conquest of the earth is complete, and the practical need of the science overpast. But, as in all such cases, its value depends on its suggestiveness rather than on its completeness.

Surely there is no nobler work, no finer, higher art, than that of diffusing the church throughout the world. Surely no grander study than the study of that work. It should no more be reserved for missionaries than dogmatics for theologians. No one of the children of God can afford to ignore it—least of all the ambassadors of Christ.

CHAPTER XII

THE SPIRITUAL EXPANSION OF CHRISTENDOM

CHRISTENDOM designates the domain ruled by Christian institutions. Expansion describes that which may proceed from either growth or effect, or from both combined. It would denote on the one side the natural processes of increase which are to be found in every organism, while not excluding on the other side that operation of the will which seeks the enlargement of any undertaking or dominion. In all highest organisms it is just this co-operation of natural process and volitional purpose that constitutes true organic life.

The expansion of Christendom, first of all, suggests the spontaneous working of powers and processes inherent in Christianity, by which, quite apart from any conscious human endeavor towards that end, it ever tends to the enlargement, evolution, and completion of itself. At the same time it leaves room for that action of the human will which is an essential element in the propagation of every system that appeals to human affections and shapes human conduct.

When we speak of mission work we usually describe the extension of Christianity through the direct action of the will strained to a noble Christian purpose. But that consecrated purpose—the sublimest that has ever entered into the mind of man—we cannot rightly estimate, either in its

character, its opportunity, or its promise, until we see how it is but the complement of many unconscious agencies which, under divine guidance, all converge on that goal which has ever been the mission aim.

The expansion of Christendom may be of as many kinds as there are distinct potent elements in that divine life in the world which we call Christianity. The trend of this chapter is towards the spiritual expansion. But in a certain way distinct from that there may be the political, the industrial, the intellectual, and the moral expansion of Christendom.

1. Without the least spiritual aim, as blindly and as inevitably as a physical force, the political expansion of Christendom proceeds with a swiftness that reminds one of the Indian juggler's feat of making under our very eyes a mango-seed grow into a tree. How vast is this political expansion by which the Christian powers are occupying the world! It embraces the whole of North and South America, the whole of Europe (except the point of the Balkan Peninsula), Australia, the great islands of the seas, and as many of the small islands as it takes the trouble to occupy. Africa and Asia remain.

The partition of Africa among the native and European states has left unappropriated only an area of 1,584,398 square miles out of the total area of 11,514,500 square miles —one-tenth of the whole, and 20,000,000 population out of a total of 130,185,000. All of the appropriating states, whether native or foreign, are Christian except Turkey, which nominally holds Egypt and Tripoli, with about 8,000,000 population. But Egypt is in the hands of England. It is only a question of a few years when all of Africa, including Morocco, Tripoli, Dahomey, and

the Soudan, will be occupied or protected by Christian powers.

In Asia more than one-half the territory and more than one-third the population are under Christian rule, mainly Russian and English. There are a few small states, wholly or partially independent, such as Corea, Persia, Siam, Afghanistan, Beloochistan, Nepal, etc., which, politically speaking, are simply puppets in the hands of other powers. And there are the three great empires of Turkey, including Egypt, Bulgaria, Bosnia, etc.; Japan and China, including Manchuria, Mongolia, Thibet, etc. It is in these three empires that the main opponents of Christendom are to be found.

But the Turkish Empire is doomed. Whoever may follow the Turk, it is certain that Turkey will become a Christian country, and with that event Moslem power will be broken.

Japan is simply in the stage of transition from pantheism to Christianity. Within a very few years it will enter into the fraternity of Christian nations.

China alone remains, standing firmly, independently, outside of Christendom. Survey the wide world over. Actually, or potentially, everything else has been swallowed up. Everywhere in every continent you shall find Christendom in such marvellous ascendency that it is not only dominating, but swiftly and surely assimilating, every country and every people under the sun with the solitary exception of China. At a rough estimate, we may say that Christendom includes within its dominion about two-thirds of the land of the earth and 800,000,000 of the 1,500,000,000 of its population. All but China are really colonies or tributaries of Christendom. But at China it makes pause. Of the 700,000,000 not actually under its sway, China rules

over 400,000,000—one-half as many as all Christendom. It is the greatest empire the world has ever seen.

What shall we say, then, of China? We might say that it is subject to the will of Christendom and could not resist any one of the great powers. But it is altogether too mighty an empire for us to assume that this weakness will be long continued. The Saxon, Slavonic, and Mongolian are the three great races of destiny, sure to dominate the world between them. Christendom to-day has a panic dread of receiving the Chinese within its borders. The Chinese as a body would gladly get rid of the Christians within their own. But they are more patient and wise than they are strong. China is slowly discovering and developing its strength, and if only fortunate in its rulers and in a century of delay will probably remain the Colossus of nations, and one of the most important factors in the development of the world. It still opposes a firm front to the political omnipotence of Christendom. But it is the only exception. And England to-day rules over a population, including protectorates, of 378,725,857—over one-quarter of the globe.

Coincident with this enlargement of political power, and even surpassing it, has been—

2. The industrial expansion of Christendom. I include under this head both its mechanical and its commercial features, the diffusion of its trade and of its tools, whether of peace or war. This diffusion is simply universal. There is absolutely no exception to the supremacy of industrial Christendom. It more and more monopolizes the markets of the world, and founds its monarchy as much on the interests of pagans as of Christians. The motto that trade follows the flag should here be reversed, for trade leads

the flag. It pushes on ahead of it, and lends a prestige and power which are quite incalculable to that system of which it is the outgrowth. The entire material civilization of Christendom is being eagerly, persistently, and successfully inserted into, and quite as eagerly, resolutely, and insatiably absorbed by, heathendom. Manchester cloths and Birmingham wares, American petroleum, Waterbury watches, Connecticut clocks, sewing-machines, typewriters, bicycles, street-cars, telegraphs, telephones, gas and electric lights, and all steam machinery, whether locomotive or stationary, are to be found in every country of the world. Rifles, cannon, gunboats, and all implements of war are forced upon the countries of heathendom by their very fears and aversion to Christendom. Every product and every method of that marvellous inventiveness and progressiveness which are among the results of the ferment which a little leaven has stirred within the lump is establishing itself in unquestioned supremacy in the oldest and highest civilizations of the East. Even China is steadily yielding to the irresistible march of western industry. Her merchants are too keen for gain to reject foreign trade or foreign tools. The more she aims to be independent of political Christendom the more she must improve the advantages offered her by industrial Christendom. Simply for purposes of self-defence she must have telegraphs, railroads, arsenals, gunboats, foreign weapons, and foreign drill for her troops.

Thus the ships of Christendom fly their flags and ply their trade in every harbor of the world. With its two hands of commerce and industry Christendom has seized every country under the sun, and is tightening its grip every year.

But far more subtle, penetrating, and fatal to heathenism is—

3. The intellectual expansion of Christendom. This follows inevitably on both the political and industrial enlargement. Christian governments rest in a greater or less degree on the intelligence of their subjects. Education is recognized as a national duty. The school follows the flag as well as trade, and all fresh acquisitions of territory, whether by colonies or conquests, are soon brought under the sway of the school-master. No other country, indeed, does for its dominions what England is doing for India in the way of education. But Russia, France, Holland, and the other Christian states all do something towards civilizing their possessions, and impart to heathen minds something of the intellectual conceptions which are involved in Christianity.

And, like commerce, the school precedes the flag. The school-master is abroad. The industrial and mechanical developments of our time are based on science. The arts of Christendom cannot be grasped and utilized without taking its sciences. The more any country aims at political independence and industrial development the more must it seek to gain the secret and power of Christendom by mastering its science, until the time shall come when it can dispense with foreign instructors and go its own way in the new paths. Japan, Corea, and China import school-teachers and export students in order that they may be at last self-instructing and independent. The western sciences are introduced into the Chinese examinations, and the Emperor of China busies himself in the study of the English language.

This introduction of western science means sooner or

later the introduction of western history and philosophy—in fact, the whole of western literature. The entire body of western thought, learning, discovery, imagination, and speculation must follow. The hump of the camel is entering the tent. The whole intellectual system which underlies, pervades, unites, and vitalizes Christendom must assert itself and do its dissolving, explosive, transforming work. Even Islam is not unaffected. Turks, Arabs, and Indian Moslems are being taught the new learning and are catching the infection of western thought. There are free-thinkers and rationalists and reformers among them.

All this is the vital rather than the volitional expansion of Christendom. It has nothing to do with any missionary or even Christian purpose. It results, in fact, from no deliberate purpose of any kind, but is simply the natural outworking of the expansive, aggressive forces inherent in Christendom, which spread over the world as involuntarily and, so far as relates to all higher aim, as unconsciously as the ivy vine spreads over old ruins. It is but a part of the perpetual and inevitable evolution of God's kingdom.

Quite as involuntary and spontaneous is also—

4. The moral expansion of Christendom. The establishment of the Christian rule over any part of the world implies to a greater or less degree the establishment of the law of Christian nations in that land. It implies the introduction into the social life of that people of a certain stock of moral ideas, a certain standard of conduct which, whether recognized as specifically Christian or not, are none the less so and are most contagious. India gives us the best instance of the moral influence of the new legal codes which, standing side by side with both Hindu and Moslem codes, are gradually demolishing old, cruel, degrading

practices, formerly sanctioned by both law and religion, creating new moral sentiments and impressing the moral ideals of Christendom on heathen peoples. There are parts of Turkey where the strongest oath that a Mohammedan can take is "By the word of an Englishman!" To India English rule has brought a hitherto unimagined sense of justice. Sir Bartle Frere is quoted as saying that as an indirect result of missionary influence whole villages and even tribes of the aborigines of India have substituted deities of mercy and purity for the former deities of cruelty and lust. It is impossible for Christendom to be even fragmentarily present in heathendom without insensibly affecting that which most opposes it. Quite apart, too, from the political sway of Christendom, all countries which enter in any way into the alliance or relations with Christian nations must do so on the basis of that system of international law which, more distinctly, perhaps, than any other department of law, is the direct outgrowth of Christian principles.

Finally, still within this realm of natural growth, there is something that may be called—

5. The spiritual expansion of Christendom. Wherever the representatives of Christianity go they carry with them their own institutions, and, if at all religiously inclined, their ecclesiastical institutions. And without any distinct missionary purpose colonies of Caucasians establish their own church and worship in the midst of the heathen. With them comes the Bible. And with them comes also western literature, saturated with Christian sentiment. From all these sources there ensues a universal diffusion of the spiritual substance of Christendom, as subtle as the infection of any disease, as purposeless and as beneficent as the

diffusion of light. The rivers of God swell into a flood, flow over the land, and leave a deposit of alluvial soil from which must spring harvests of life. The Church of England expands with the dispersion of its members, follows them in all their colonial and commercial enterprises, and in supplying their needs is on the ground to see and know the needs of the heathen. Many crumbs that fall from these tables will inevitably be given to the dogs that hunger near by. It should never be forgotten that Henry Martin, David Brown, and others who did much for the early missionary work in India at the close of the last century, were simply chaplains in the employ of the East India Company.

This inherent expansiveness of Christianity furnishes the only explanation for a certain class of phenomena whose significance is seldom fully appreciated. I mean the frequent, sudden appearance of an isolated and sporadic Christianity, springing up in various forms and circumstances, mingled, perhaps, with strange heathen ideas, but unmistakably the outgrowth of some chance Christian seed floating in the air and lodging in a remote soil. Rumors of the new faith reach some pagan community and find them strangely ready to receive something better than their old superstition, so that when the missionary arrives, if he arrives, he finds his work already begun. It was through reading a fragment of a Dutch Bible that fell in his way by chance that Neesima was led to seek America and Christ. Some tract or portion of the Bible falls into the hand of a truth-seeker and results in the formation of a new Hindu or Moslem sect. Nothing better shows what a power of ferment and explosion lies in a few grains of Christian truth than the Taiping Rebellion in China, the perverted fruit of

a few seeds of Christian truth in the heart of a Chinaman. A man of remarkable vigor and enthusiasm of character gains some slight knowledge of Christianity. Forthwith he proclaims the Christian religion and a Chinese revolt against the Tartar emperors. The rebellion spreads like wildfire through the country, the old imperial city of Nanking is occupied, and the emperor trembles on his throne at Peking. It is only the aid of the American Ward and of Chinese Gordon that enables the rulers to triumph. The religion of the rebels took on strange, even blasphemous shapes before they were conquered, and Christianity showed its most disruptive energies.

The political, industrial, intellectual, moral, and spiritual expansion of Christendom is rapidly embracing and pervading every part of the globe. By the simple pressure of its spontaneous enlargement the whole heathen world is being broken up and reconstructed. Every heathen state, with the solitary exception of China, either crumbles or is swept into the general current of Christendom. Every heathen society is in process of disorganization and transformation. This change affects the industrial conditions, the intellectual conceptions, the social aims, the legal basis, the moral judgment, and, to some extent, the spiritual consciousness and aspiration of every part of heathendom. Every non-Christian religion is under the transforming spell, and is in part simply dissolving away, in part reorganizing itself into a new existence. The mass of heathen superstitions is doomed. Nature-worship and polytheistic idolatry must fall away before the light of western science, as the bats of night and the shadows of early dawn disappear before advancing day. The cosmogonies and mythologies of Hinduism and Shintoism can no more coexist on the same soil with

modern science than the Ptolemaic and the Copernican systems of astronomy.

It is impossible to exaggerate the amazing opportunity and the mighty auxiliaries offered to direct missionary work through this overwhelming expansion of Christendom. It is as with the planting of the spring-time. No man goes into the field alone. Nature is on his side. The seasons, the sun, the winds, the rains all co-operate. He has but to fling his slight labor and his tiny seeds into the mighty current of nature's forces, and nature sweeps him on to a glorious harvest. The whole expansive and aggressive force of Christendom leads and backs every missionary and is concentrated in his single arm, all ministrant to his gospel purpose.

The one universal opportunity of the Christian era has dawned upon us. The precise hour for universal mission activity has struck. The whole expansive cosmic energy of Christendom rushes into co-operation with us. Every door swings open, physical, political, mental, spiritual. The dissolution of heathendom began long ago. Everything comes into a state of flux. Now is the time to catch the molten liquid of the native ores and run it into Christian moulds ere it hardens into evil and defiant shapes. God is the great missionary; Christendom is one vast unconscious missionary society. It is in the interests of his church and kingdom that God rules the world. He uses all intellectual change and ferment, all historic movements, all social forces, all political combinations and convulsions to advance his redemptive purpose, and bring men to the knowledge of their Lord and Saviour. In this divine enterprise the missionary church is but one, though the culminating and indispensable agency. If it simply do its part, the whole is done.

The intensely critical character of this epoch can be rightly estimated only by discerning its pivotal, creative, and constructive relation to the future.

Under the influence of expansive Christendom heathendom is coming every day into a more complete state of flux. But if dissolving, heathenism is also crystallizing. It is in the process of transformation. Its vitality is not necessarily gone. Heathenism is vital even in the midst of Christendom. Its citadel is the unregenerate human heart. The changes abroad may be only the readjustment of the old substance to new environment. The new shapes that succeed the old may be more highly organized, more cohesive, more resistant, perhaps even more vital. Is not all intra-Christian heathenism more subtle and powerful than all extra-Christian heathenism, simply because it has survived antagonism and adjusted itself to its new conditions? Those elements found inconsistent with the new knowledge and purpose of the world, and liable to corrosion by the secular acids of Christendom will be left out. Gross features of immorality and worship, offensive to a refined taste, will be eliminated. New, enlightened, polite but persistent, mighty and defiant heathenisms may be wrought out of the very materials that composed the old, outworn, and disintegrated religions of the past.

It is a great mistake to suppose that the disintegration of heathenism necessarily or naturally means its demolition. Inherent in every one of the great ethnic religions is an immense vitality, a tenacious, constructive, and adaptive force which is capable of passing through countless mutations and transformations, and of assuming Protean shapes while it yet preserves the same essence. It requires but little power of forecast to see that one appalling danger

which threatens the world is the rise of what may be called scientific systems of heathenism, no less misleading and perverting than their predecessors, but far more invulnerable and intractable. A very slight use of the historic imagination, too, may enable us to foreshadow the shapes these renovated systems would take.

This subject has been treated with some detail by Dr. Cust, in a series of articles entitled "Clouds on the Horizon." He gives a survey of what may be called the neologies of paganism as well as of Christendom. There are first "the old beliefs purified, refined, and adapted to the requirements of a civilized society." These are neo-Mohammedanism, of which the work of Syad Ahmad Khan, of Aligarh, is a notable example, as he strives to show that Islam is not incompatible with advanced thought and science; neo-Judaism, as we see it in what is called Reformed Judaism, often not differing greatly from Unitarianism; neo-Hinduism, as seen in the Jains, Sikhs, and the Arya Somaj; neo-Zoroastrianism, as it is found among the hundred thousand Parsees of India; neo-Buddhism, as reformed and revived in some of the sects in China and Japan; neo-Confucianism, which, detached from the Buddhism and Taoism of China, might have as great a claim on thoughtful Chinese as any system in the world. These are all rehabilitated heathenisms, which are sure to present themselves to the Asiatics as substitutes for the new Christianity. Stripping themselves of the vulnerable parts of their systems, they will claim to represent the native development and natural needs of those vast populations, and may long resist the progress of Christianity.

But there are other systems which will spring from the combination of the old and the new. They will retain much of the native paganism, but will modify and, as they think,

redeem it by an intermixture of something of Christianity. These will be eclectic systems, which will be all things to all men, in a sense not intended by Paul. The Brahmism of Baboo Keshub Chunder Sen and of Mozoomdar, and the theosophy of Colonel Olcott, are fair samples of the best and the worst that may be expected.

Do the forms which these rejuvenated heathenisms assume seem strangely familiar? And does this rejection of grossness and superstition, this seeming approach to what is found in Christendom, seem to promise a speedy conversion? The familiarity is plain, but it gives cause for dismay rather than for congratulation.

There are four philosophic substitutes for Christianity. These are Deism, Pantheism, Atheism, and Agnosticism, held in various spiritualistic and materialistic forms and combinations. Every one of these has some degree of intellectual consistency, some reply to Christianity, some mental justification to afford its adherents. Every one has seemed congruous with, perhaps supported by, the fresh developments of science. The growth and attacks of one after another of these have often caused perplexity, not to say dismay, among the defenders of the faith. But all that we have so far encountered of these antagonists have been of an individual character. There have been certain prominent champions of each of these theories, certain schools of their followers, and certain vague, shallow currents of kindred thought among the people. But so far we have encountered in Christendom no national, universal, or really popular development of any one of these systems. The French mind is, perhaps, most strongly tinged with atheism, the German with pantheism. But in the providence of God, through the fidelity of the church, the substance of Christianity was

so early and thoroughly inwrought into the fibre of the Celtic, Teutonic, and Slavonic tribes that the development of their minds has always proved the development of Christian thought and life, while anti-Christian philosophy has been only an eddy on the great under-current of Christendom. Further back, in the great break-up of Græco-Roman life and religions, the apostolic fidelity of the church defeated the attempt of old paganism to reconstruct itself into neo-Platonism and other kindred forms, in the face of the new attacking power.

But that peril which we have hitherto escaped is precisely what is now impending in heathendom. The danger is that in Japan, China, India, the Turkish dominions—all over Asia, in fact—we may soon be encountered by great national, modernized paganisms, by growths and systems of morals, philosophy, and religion which have doffed their old heathenish garb, but are more intensely anti-Christian than ever; systems which have learned to guard their vulnerable points, and now claim the support of that very secular science which seemed about to undo them; which are rooted in the historic and national tendencies of their peoples; which inherit all the traditions of their predecessors, and have dropped all their incumbrances; systems which are as utter perversions of the true instincts of the human heart as any fetichism that ever existed, and in some cases minister even less to their deeper needs, yet in the clear, dry light of the twentieth century may hold sway over millions of minds in Asia, and generate an atmosphere of dreamy pantheism or rationalistic materialism or narrow fatalism which shall tinge the atmosphere of the world.

We can hardly begin to estimate the harm to the human race if the molten religions of Asia, instead of being caught while in flux and run in Christian moulds, be allowed to stiffen

into scientific, national heathenisms and secularisms. The final triumph of Christianity might not be prevented, but it might be delayed for ages. In Judaism we have one mournful instance of a national anti-Christian religion which, though near akin to and in closest contact with Christianity, and never making propaganda for itself, has yet survived unchanged, except as latest movements may be reforming it into rationalism rather than Christianity.

Islam too shows the power which a degraded, fatalistic, but intensely religious monotheism has to overthrow an unfaithful Christianity, and to remain absolutely unaffected by daily intercourse with Christian peoples. There seems to be no reason in the nature of things why the progress of Christianity might not now be interrupted by other antagonists as bitter and persistent as Judaism and Islam have long been, but the offspring of fresh and mighty delusions, scepticisms, or fanaticisms. It is not at all improbable that Hinduism, Buddhism, and Confucianism may assume modern philosophic forms, rational, anti-Christian, and of low moral type, yielding enough satisfaction to the upward aspirations of the pious, and enough concessions to the passions of the multitude, to fetter whole races for centuries. We know how little the converting power of the gospel has availed with such men as Mr. Bradlaugh and Mr. Ingersoll, even though the best type of Christianity has been presented to them. But if we can conceive vast nations made up of Bradlaughs and Ingersolls, we shall realize the difficulties and disaster impending if the great religions of Asia be allowed to reconstruct themselves under the influence of our secular civilization.

But the vital expansion of Christendom has another great

danger to dread besides that of a revived scientific heathenism. That danger is a heathenized Christianity.

The expansion of Christendom has already proceeded so far, it has given such deadly blows to heathenism, its prestige and promise are so great, as to make it probable, especially among the races of Africa and in conquered or colonized parts of both Africa and Asia, that great masses of people may erelong give a nominal adhesion to the religion of the dominant nations of the world. This is the opinion of so impartial an observer as that advanced Positivist, M. Barthelémy St. Hilaire, who in a recent address before the Academy of Moral and Political Sciences, at Paris, thus prophesied as to the future of Christianity: "The colonial expansion of Christendom will ultimately cover the whole world, and India, drawn into the current, will one day spontaneously embrace the faith of her masters and educators, as she has already adopted their industry and commerce." A political and popular acceptance of Christianity seems even nearer in Japan than in India. It would not be at all strange if, at the close of the twentieth century, all the states and great peoples of the world should be nominally Christian, with the exception of China and the Mohammedan states. But so far as this results from the merely natural expansion of Christendom, what will be the character of this nominal and popular Christianity? That is a question of tremendous import. Its answer may well cause grave alarm. The clew to that answer lies in the condition of the Christian church to-day if Protestantism were blotted out, especially of the church in the Orient, in Mexico, and in South America. What a caricature of the apostolic church is thus presented! Yet that is just the danger that menaces us in Asia and Africa. The less the danger of modernized heathenisms, the

greater the danger of degraded Christianisms. Nor is it at all difficult to conjecture the form in which these degraded types might appear.

The natural Christianity of heathendom would be fatalistic, for that is one of the deepest oriental traits, characterizing Hindu and Mohammedan alike. It can be counteracted only by individual regeneration and the development of the Christian personality.

It would be a legal and formal Christianity, of work-righteousness, seeking to accumulate merit through the performance of saving deeds; for this impulse is rooted deep in the natural heathenism of the human heart, and is a feature of oriental Christianity to-day.

It would be a sacerdotal, ecclesiastical Christianity, enslaved by a hierarchy; for the feebler the hold which Christ has of the individual soul, the greater the necessity for the authority of the church and its priesthood, and the greater the readiness of the Asiatic mind to accept these as substitutes.

According to the country and the class of people, different sections of this heathenized Christianism will be either superstitious or rationalistic, deistic or pantheistic. When we see the difficulty with which different sections of the occidental church avoid or emerge from these opposite sloughs, we have a hint of what must be expected in the Orient.

If such would be some of its intellectual traits, its moral and social aspects can be quite as clearly predicted.

In India it would become a caste-Christianity. That was the basis of mission work there during the last century; it is the basis of the Roman Catholic work to-day, and it is hard enough to keep our own mission churches from being swept

along into it. Caste is more to Hinduism than all the rest of its system, and if in any form Brahminical supremacy could be preserved, there is little doubt that Hindus would speedily flock into Christianity, bringing their bags and their baggage, their temples, their idols, their sacred books, and all else that was not put in spiritual quarantine.

For again, both in India and elsewhere, it would undoubtedly be an idolatrous Christianity. One grows only too familiar in the East with the possibility of an idolatrous Christianity, to say nothing of what one sees in Europe. Since Buddha is already enrolled among the saints of the Roman Catholic Church, there seems no reason why the adoption into the same category of Confucius, of Rama, Krishna, and other mythologic and historic objects of Asiatic worship should not afford a basis of compromise satisfactory to Hindus, Buddhists, and Confucianists alike. "I worship Jesus Christ. I have him in here," said an oily Brahmin priest to me, in the horrid temple of Kali, at Calcutta. "But Krishna is greater." For the sake of preserving Krishna-worship, however, I think they might yield the supremacy to Christ. Place the images of these heroes beside those of the Virgin, of St. Peter and other saints, and then in addition consent to rank the ancestors of the Chinese family in a lower class of saints or semi-saints (a proceeding so long attempted and so nearly accomplished by the Jesuits in China), and all that the most ardent advocate of adaptation to the heathen could desire has been granted. There is every reason to suppose that it would be accepted by the East.

Such prophecy might seem a jest did not the teachings of history show the danger to be imminent. It is quite possible to have a change of the source of authority and

of the objects of worship, with practically no change in the mental, social, and moral life of the people. That is sufficiently established by the history of Portuguese Christianity in India, not to speak of this continent and the Spaniards.

With an idolatrous or caste Christianity the Moslems would scorn to have anything to do. But so far as they should yield to the assimilating, transforming processes, the expansion of Christendom might produce a polygamous Christianity. The case of the Mormons is only too clear a proof of the possibility of such a movement springing up among western peoples, already Christianized, whose ancestors never tended to polygamy. How natural would be such a development among oriental, sensual, polygamous races who should simply be swept into the currents of Christendom!

It is only too obvious that it might be an intemperate Christianity. The establishment of the liquor-shop is now the sign of the advent of Christians in the Moslem town or the African village. One of the inevitable gifts which Christendom brings to heathendom is its intoxicating liquors and opium, the craving for which grows far more constitutional, epidemic, and deadly among Africans and Asiatics than among us. Once relax the prohibitions of Islam and Hinduism, and let the example of the rulers of India be accepted, the popular tradition of India would be verified for the world, that to be a Christian means to eat meat and drink liquor.

But I need not further depict the outline of this monstrous caricature of Christianity which looms up as an awful substitute for the present decaying heathenism of Asia and Africa. There are also other possibilities, al-

most too terrible for contemplation, such as fierce reactions into more gloomy and desperate heathenisms than now exist, or the introduction of western irreligion with socialism, anarchism, and nihilism, bringing the complete denial of moral obligation, the dissolution of social and national bonds, and, as the outcome, great moral pestilences and popular catastrophes which would leave their mark on whole countries and centuries. When we consider the spread of these movements even in the face of a solid and aggressive Christianity, there seems only too much reason to fear that the unprepared mind of the East, inclined by nature to pessimism, and shaken from its old supports, might prove tinder or even powder to the fatal spark. These dangers are too incalculable for us to estimate or outline, though they will certainly have some share in the development of the East.

But, as the consequence of the merely natural expansion of Christendom, the two alternatives to a genuine Christianity which have been depicted, a scientific heathenism and a heathenized Christianity—whichever of the two may preponderate — are not simply possibilities or even probabilities. Dismal as is the prospect they offer, yet apart from one sole agency they are, humanly speaking, inevitabilities. And if dominant in Asia and Africa, they will prove mighty reinforcements to the ever-active paganism of America and Europe. Christendom, regarded as a natural power of the earth, will undoubtedly possess itself of the world. Thus regarded, however, there is a fatal incompleteness which, if continued, will ruin its work; unless it be led and controlled in this occupation by one supreme agent, it will divide its reign between a baptized paganism and a cultured infidelity.

That one agent is the pure, living Christian church, the native church of every country, planted there while the furrows are open by direct missionary labor, independently rooted, nurtured, and enriched by the consecrated contributions of every material and spiritual element which each people can supply, thus adapted by a glorious transformation to its universal work; a church which, propagating itself on all sides, shall overshadow every land and overreach every ocean, until, with both roots and branches all interwoven, it shall encompass the globe and fill the whole world with the glory of the Lord. Then through that which every land supplieth, according to the working in due measure of each several nation, the increase of this tree of righteousness will be made, until we have at last the one Catholic, Apostolic Church of Christ, in which is the salvation of the world, by which scientific heathenisms and degraded Christianisms alike must be uprooted, and all the kingdoms of the world be transformed into the kingdom of God.

Thus will the expansion of Christendom as a natural process be turned into the extension of Christianity by the consecrated will of the church of Christ. The gospel guides this natural process by a conscious divine purpose, and concentrates all the spontaneous energies of Christendom upon one point. It kindles that point into a blaze with the heavenly vital spark that flashes from the touch of the consecrated and regenerated church. And then, as the flaming sun expands and diffuses itself with its light and heat and power through the world, everywhere vanquishing death and waking life, so the living gospel, gathering into itself all the energies of Christendom, shall rise and shine and save in all the realms of darkness.

But the mustard-seed out of which this world-tree shall grow, the vital spark out of which this world-sun shall flash, is in the hand of the churches of our Christian lands. And the church is made up of such as we.

Now is the moment when the natural, secular, and historic forces of Christendom are drawn up in battle array, flushed with their preliminary success, only awaiting the leadership of the Christian church to march as a united body, conquering and to conquer, sure to win the world for Christ. But if we do not lead these forces we shall lose them. If they do not serve us they will desert and undo us. Our leadership lacking, they will be ranged on the side of heathendom, and our conquest of the world will be indefinitely delayed.

Already Christ stands at the head and points the way to victory. If the church follows Christ, Christendom will follow the church, the world will yield to Christianity. The church—everything depends on the church. There must be such expansion and extension of the divine life within the soul and of the soul within the church that neither soul nor church can be longer self-contained, but, learning the oneness of every peril at home and abroad, and the oneness of every salvation, the evangelical alliance of Christendom shall blend the national cry of every land, "Our country for Christ!" in a mighty, harmonious choral peal, "Our world for Christ!" The true divine life within us will bring such enlargement of both soul and church that they shall embrace the whole earth in their redemptive love and ministry. Then shall there remain no opposing alternative to the long-prophesied expansion of the mustard-seed into a world-church, a universal spiritual Christendom, secured not simply by natural expansion, but

supremely by the supernatural intervention of the inspired church, and living in the universal light of the Sun of Righteousness.

THE END

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